ÆSOPI FABVLÆ,

ANGLO-LATINÆ;

Quarum ſingulæ in diſtinctas ſuas Periodos, numericis characteribus annotatas, ita dividuntur;

Ut in eiſdem tranſcribendis & transferendis exercitati Pueruli, non modo Regulas quaſcunque Grammaticas accuratius intelligant; ſed & aptam verborum Compoſitionem, atque Idiomata utriuſque Linguæ fælicius proſequantur, atque imitentur.

A *Carolo Hool*, in Artibus M. è Coll. Linc. Oxon, privatæ Scholæ Grammaticæ Inſtitutore, in ædibus Quadrantrariis Lothburienſibus, haud ita procul à Byrſa regali, apud *Londinates*.

LONDINI,
Excudebat *S. Griffin*, pro Societate *Stationariorum*. 1668.

To the Bodleian Library
from E. S. Dodgson, 25 June 1907.
This edition of Hooles book is
not mentioned under his name
in the Dictionary of National Biography.

Antiq. f. E. 1668/1

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AN INDEX

Of all *Æsop's*

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Οὐδὲ τὸν Αἴσωπον πεπάτηκας. *i. e. Nè Æſopum quidem triviſti.* De vehementer ſtupidis & imperitis. Nam antiquitus *Æſopi* fabellas etiam vulgus Idiotarum tenebat. Has igitur qui non legiſſet, nihil ſcire videbatur.

ÆSOP'S FABLES
English and Latine.

1. Of the Cock.

1. A *Cock as he* turn'd over a dunghill, found a pearl: *saying, Why do I find a thing so bright?*

2. *If the* Jeweller *had found it*, none would have been more glad than he, as being one *that could tell the worth of it.*

3. It is indeed of no use to me, nor do I much value it: nay truly, I had rather have a barley corn than all the Pearls in the world,

4. *The Moral. Understand by the* Pearl, *Art and Wisedom: and by the* Cock, a doltish man, and one that is given to pleasure,

5. *Neither do blockish people love the liberal Arts, seeing* they know not the use of them; nor a voluptuous person, because he delighteth only in pleasure.

Of the Woolf and the Lamb.

1. A *Woolf, drinking* at a Spring-head, *saw a Lamb drinking* a great way below.

2. *He ran to it, and chid the Lamb, because it* muddied the Spring.

3. *The Lamb trembled, and humbly besought him, that he would* spare an Innocent.

4. *Saying, that he, because he drank* a great way below, *could not indeed muddy the woolves drink*, much lesse *would he.*

5. *The Woolf railes aloud on the contrary:* Thou varlet, thou hadst as good do nothing: thou art alwayes opposing me; thy sire, thy dam, and all thy kin whom I cannot abide to see, do what they can to crosse me.

6. I will punish thee to day.

7. *Mor.* It is an old saying, It is an easie thing to find a stick to beat a dog with.

8. *A great man, if he list to hurt, doth soon take an occasion to hurt.*

9. *He hath offended sufficiently, that could not resist.*

3. Of the Mouse and the Frog.

1. A *Mouse* made War *with a Frog.*

2. They fought *for the Command of the Fen.*

ÆSOPI FABULÆ
Anglo-Latinæ.

1. De Gallo gallinaceo.

1. GAllus gallinaceus, dum *vertit ſtercorarium, offendit gemmam*: Quid, inquiens, rem ſic nitidam reperio?
2. Si gemmarius reperiſſet, *nihil eſſet eo lætius, ut qui* pretium ſciret.
3. *Mihi quidem nulli eſt uſui*, nec *magni æſtimo: imò equidem omnibus gemmis granum hordei malim.*
4. Morale. *Per* gemmam, *Artem Sapientiamque intellige*: per gallum, *Hominem* ſtolidum *&* voluptuarium.
5. *Nec ſtolidi artes liberales amant, cùm uſum earum neſciant*; nec *voluptuarius*, quippe *cui una placeat voluptas.*

2. De Lupo & Agno.

1. LUpus, ad caput fontis *bibens*, *videt* agnum procul *infrà bibentem.*
2. *Accurrit*, agnum *increpat, quòd* turbâr t fontem.
3. *Trepidare agnus, ſupplicare, ut* parcat Innocenti.
4. Se, quando *longè infra* biberit, potum *lupi* nè potuiſſe quidem turbare, *nedum* voluiſſe.
5. Lupus contrà intonat: *Nihil agis*, ſacrilege; *ſemper obes*: pater, mater, omne tuum *inviſum* genus, *ſedulò mihi* adverſatur.
6. *Tu mihi dabis* hodiè *pœnas.*
7. Mor. *Vetus dictum eſt: Ut canem cædas, facilè inveniri baculum.*
8. Potens ſi libet nocere, facilè capit nocendi cauſam.
9. Satis peccavit, qui reſiſtere non potuit.

3. De Mure & Rana.

1. BEllum *gerebat* mus cum ranâ.
2. De paludis *certabatur* imperio.

3. *The fight was* eager and hazardous.

4. The crafty Mouſe, *lurking under the graſſe, ſets upon the Frog by ambuſcado.*

5. *The Frog* being the luſtier, *being* big-boſted and a good leaper, dares his enemy to plain fight.

6. They had *each of them a pike* made of a Bul-ruſh.

7. *Which conflict being ſeen a far off, the Kite makes haſte; and whilſt,* for eagerneſſe of fighting, *neither looks to himſelf, the Kite ſnatcheth and pulleth in pieces both the warriours.*

8. *Mer.* Juſt ſo *it uſeth to befall factious Citizens, who being inflamed with a luſt of ruling, whilſt they ſtrive amongſt themſelves to become Officers, put their wealth, and for the moſt part their life in hazard.*

4. Of the Dog and the Shadow.

1. A *Dog ſwimming over a River, carried a piece of fleſh in his mouth: when the Sun ſhone,* ſo as it often falls out, *the ſhadow of the fleſh ſhone in the water; at which, when he ſaw it, he catcht greedily, and loſt what was in his chaps.*

2. *And therefore being daunted with the loſſe* both of the thing, and of his hope, *at the firſt he ſtood amazed; and afterwards* recovering his ſpirit, *he barkt out thus; Poor dog, thy deſire had no mean.*

3. *Thou hadſt enough and too much, unleſſe thou hadſt been mad; and now through thine own folly thou haſt leſſe than nothing.*

4 Mor. *By this little tale, we are put in mind of moderation, we are put in mind of diſcretion; that there be a mean to our deſire, leſt we* loſe certainties for uncertainties.

5. *Verily that* Sannio *in* Terence *ſaith wittily, I will not buy a Pig in a Poke.*

5. Of the Lyon, and ſome other Beaſts.

1. T*He Lyon had covenanted with the Sheep and ſome others, that* the prey *ſhould be common.*

2. They go a hunting: *a ſtag is taken: they divide it.*

3. *When ſeveral parties began to take the ſeveral pieces* as they had agreed *the Lyon roared, ſaying: One part is mine, becauſe I am the moſt worthy.*

4. *Likewiſe, another is mine, becauſe I am* the ſtrongeſt.

5. *Furthermore, I challenge a third part, becauſe I have ſweat more in taking the Hart.*

6. *Laſtly, unleſs you will grant me a fourth part,* farewell friendſhip.

7. *His fellows (when they heard this) went away empty and holding their peace* not daring to mutter *againſt the Lion.*

8. Mor. *Faith hath always been rare, in this age it is more rare,* it both is and always hath been *very rare amongſt great men.*

9. *Wherefore it is better, to live with thy like.*

10. *For he that liveth with a mightier man than himſelf, is neceſſitated ſometimes to forgo his own right.*

11. *Thou ſhalt have equal dealing with thy equal.*

3. *Pugna* erat *vehemens & anceps.*
4. *Muscallidus,* ſub herbis latitans, *ex inſidiis* ranam adoritur.

5. Rana *viribus melior, pectore & inſultu valens, aperto Marte hoſtem laceſſit.*
6. *Haſta* utrique erat *juncea.*
7. Quo certamine procul viſo milvus adproperat : dúmque *præ ſtudio pugnæ* neuter ſibi cavet, utrumque bellatorem milvus rapit, ac laniat.

8. Mor. *Itidem* evenire ſolet factioſis civibus, qui accenſi libidine dominandi, dum inter ſe certant fieri magiſtratus, opes ſuas plerumque & vitam in periculo ponunt.

4. *De Cane & Umbra.*

1. CAnis, tranans fluvium, rictu vehebat carnem : ſplendente ſole, *ita ut fit,* umbra carnis lucebat in aquis ; quam ille viſam avidè captans, quod in faucibus erat, perdidit.
2. Itaque *tum rei tum ſpei* jactura perculſus, primùm ſtupuit ; deinde *animum recipiens,* ſic elatravit ; Miſer, deerat cupiditati tuæ modus.

3. Satis ſuperque erat, ni deſipuiſſes : jam per tuam ſtultitiam minus nihilo tibi eſt.
4. *Mor.* Monemur hac fabella modeſtiæ, monemur prudentiæ, ut cupiditati ſit modus, ne *certa pro incertis amittamus.*

5. Aſtutè certè Terentianus ille Sannio, *Ego,* iniquit, *ſpem pretio non emam.*

5. *De Leone, & quibuſdam aliis.*

1. CUm ove quibuſdámque aliis pepigerat Leo, *venationem* fore communem.
2. *Itur venatum* : capitur cervus : partiuntur.
3. Si gulis ſingulas partes tollere, *ut convenerat,* incipientibus, leo irrugiit : Una, inquiens, pars mea eſt, quia ſum digniſſimus.
4. Altera item mea eſt, quia *viribus præſtantiſſimus.*
5. Porrò, quia in capiendo cervo plus ſudaverim, vendico tertiam.

6. Quartam denique partem ni conceſſeritis, *actum eſt de amicitiâ.*
7. Socii (hoc audito) diſcedunt vacui & taciti, *non auſi mutire* contra leonem.
8. *Mor.* Rara ſemper fuit fides, apud hoc ſeculum rarior eſt, apud potentes *& eſt & fuit* ſemper rariſſima.
9. Quocirca ſatius eſt, ut vivas cum pari.
10. Qui enim cum potentiore vivit, *neceſſe habet* ſæpe *de ſuo jure concedere.*
11. *Cum æquali æquale tibi jus erit.*

6. Of the Woolf and the Crane.

1. THe bones *by chance* ſtuck in the throat of a Woolf, *that had worried a ſheep*

2. *He goeth about, he intreateth help, but no body helpeth him.*

3. Every body ſaid, He was rightly ſerv'd for his greedineſs.

4. *At the laſt, he perſwadeth the Crane with many fair words, and more promiſes, that with her great long neck, being put into his* throat, *ſhe would take out the* bone *that* ſtuck *in it.*

5. *But he mocked her, when ſhe deſired* ſomething for her pains; *Thou fool (quoth he), go thy way; haſt thou not enough that thou liveſt? Thou art beholding to me for thy life.*

6. *If I had liſted, I might have bit off thy neck.*

7. Mor. It is an old ſaying, *that* it is thrown away, which thou doſt to an ungrateful perſon.

7. Of the Country-man and the Snake.

1. A Country-man brought home a Snake which he had found in the Snow *almoſt ſtarved to death*, and *laid it before the fire.*

2. *The ſnake receiving ſtrength and poiſon from the fire, and afterwards* not abiding the heat, *filled all the cottage with hiſſing.*

3. *The Country-man, having got up a Hedge-ſtake, runs to him,* and takes him up roundly *for the wrong done him, both with words and ſtrokes.*

4. *Would he thus requite him?*

5. *Would he offer to take away his life, that had given him life?*

6. Mor. *It ſometimes comes to paſs, that they do thee hurt, whom thou haſt done good to*; and deſerve ill at thy hands, *from whom thou haſt well deſerved.*

8. Of the Boar and Aſſe.

1. *WHilſt* the idle Aſſe *mocked the Boar, he chafed at him, and gnaſht his teeth.*

2. *Thou very idle Aſſe, thou haſt deſerved ſmart; but although* thou art *worthy of puniſhment, yet I ſcorn to puniſh thee.*

3. *Mock on and ſpare not, thou mayeſt do it ſcot-free.*

4. *For thou art ſafe, becauſe of thy idleneſſe.*

5 Mor. Let us endeavour, *that when we hear or endure things that do not beſeem us, we may not ſpeak or do things, that do not beſeem us.*

6 *For naughty and ungratious perſons, for the moſt part, are glad if any good man oppoſe them*; and they count it a great matter that they are thought worthy to have revenge taken on them.

7 *Let us imitate Horſes and great Beaſts, which paſſe by barking currs with contempt.*

9. Of the City Mouſe, and Country Mouſe.

1. THe City Mouſe had a mind to walk abroad into the Country.

2 *The Country Mouſe ſaw her, and invites her home, gets things ready,* and they go to ſupper.

3. The

6. *De Lupo & Grue.*

1. LUpo voranti ovem fortè *oſſa hæſêre in gulâ.*

2. *Ambit, orat opem, opitulatur nemo.*

3. *Omnes diſſitant, tuliſſe eum pretium voracitatis.*

4. Tandem blanditiis multis pluribuſque promiſſis, gruem inducit, ut, collo longiſſimo in *gulam* inſerto, *oſ infixum* eximeret.

5. *Petenti* autem *præmium* illuſit: Inepta, inquit, abi: non ſat habes, quod vivis? *vitam debes mihi.*

6. Si libuiſſet, licuit præmordere collum tuum.

7. Mor. *Tritum eſt, perire quod facis ingrato.*

7. *De Ruſtico & Colubro.*

1. RUſticus repertum in nive colubrum, *frigore propè enectum*, domum tulit, *adjecit ad focum.*

2. Coluber, ab igne vim viruſque recipiens, deinde *flammam non ferens*, omne tugurium ſibilando infecit.

3. Accurrit ruſticus; correptâ ſude, verbis verberibuſque cum eo *injuriam expoſtulat.*

4. Num hanc *referat gratiam?*

5. Num vitam erepturus ſit illi, qui vitam ipſi dederit?

6. *Mor.* Fit interdum, ut obſint tibi quibus tu profueris; & malè *de te mereantur* ii, de quibus tu bene ſi meritus.

8. *De Apro & Aſino.*

1. DUm *iners Aſinus* irrideret aprum, ille indignans frendebat.

2. Malum quidem, ignaviſſime, fueras meritus: ſed etiamſi tu *pœnâ fueras dignus*, tamen *ego ind gnus qui à te pœnas ſumam.*

3. *Irride tutus, impunè tibi licet.*

4. Tutus enim es ob inertiam.

5. Mor. *Demus operam*, ut cùm indigna nobis audiamus aut patiamur, ne indigna nobis dicamus aut faciamus.

6. Malienim & perditi plerunque gaudent, ſi quiſpiam bonorum eis reſiſtat; *magni pendunt haberi ſe dignos ultione.*

7. Imitemur equos & magnas beſtias, qui *oblatrantes caniculos* cum contemptu prætereunt.

9. *De Mure Urbano & Mure Ruſtico.*

1. *Ibitum eſt urbano muri deambulare rus.*

2. Vidit hunc mus ruſticus, invitat, apparatur, *itur cœnatum.*

3. *The Country Mouſe fetcheth out whatſoever ſhe had laid up againſt Winter, and brings out all her ſtore, that ſhe might ſatisfie the daintineſſe of ſuch a great gueſt.*

4. *Notwithſtanding the City Mouſe* knitting her brows, *condemns the pennyneſſe of the Country, and withall commends the plenty of the City.*

5. *As ſhe goes back, ſhe brings the Country Mouſe with her into the City; that ſhe might make good in deed, what ſhe had brag'd on in word.*

6. They go to the feaſt, *which the City Mouſe had gallantly provided.*

7. As they are at their cheer, *the noiſe of the key is heard in the lock.*

8. *They trembled,* and ran away as faſt as they could.

9. *The Country Mouſe being both unuſed to it,* and unacquainted with the place, had much adoe to ſave her ſelf.

10. *When the ſervant was gone away, they City Mouſe comes again to the Table, and invites the Country Mouſe.*

11. *He creeps out of his hole,* having ſcarcely got ſhut of his fear at the laſt.

12. *He aſks the City Mouſe* that invited him to drink, *whether this danger was often or no.*

13. *He made anſwer, That it was every day, and ought to be ſleighted.*

14. *Then quoth the Country Mouſe, Is it every day?*

15. *Truly, thy dainties* have more bitter than ſweet in them.

16. *Indeed I had rather have my want with ſecurity, than that abundance with ſuch trouble of mind.*

17. *Mor. Riches indeed* make ſhew of pleaſure; *but, if you look into them, they contain danger and bitterneſſe.*

18. *There was one* Eutrapelus, *who* when he would do his enemies the greateſt miſchief, *made them rich, uſing to ſay, he thus took revenge on them; for they were like to receive with their riches* a great burthen of cares.

10. Of the Eagle and Jack-daw.

1. AN *Eagle having got a Cockle, could not* get out the fiſh *by force or Art.*

2. *A Jack-daw coming to her, gives her counſell.*

3. *He perſwades her to fly upwards, and to throw down the Cockle from on high upon the Rocks; for ſo it would come to paſſe that the ſhell would be broken.*

4. *The Jack-daw tarries on the ground* to watch for its fall; *the Eagle throws it down, the ſhell is broken, the Jack-daw ſnatcheth up the Fiſh,* the Eagle is ſorry to ſee her ſelf couzened.

5. *Mor.* Do not truſt every body; *and be ſure thou ſeeſt into the counſell which thou takeſt of others.*

6. *For many being asked their advice, do not give advice for them that aſk them, but for themſelves.*

11. Of the Raven and the Fox.

1. A *Raven having got a prey, croaked amongſt the boughs.*

2. *A Fox ſaw her* hopping to and fro, *he runs to her.*

3. The Fox, *quoth he,* bids the Raven many good-morrows.

4. *I had often heard that* Hear-ſay was a lyar, *and now I find it to be ſo indeed.*

5. *For as I came this way by chance and eſpyed you in the tree, I make haſte towards you, and blame the rumor.*

3. Depromit rusticus quicquid reposuerat in hyemem, & exhaurit omne penu, ut *tanti hospitis expleat lautitiam.*

4. Urbanus tamen *frontem corrugans* ruris damnat inopiam, urbis *subinde* laudat copiam.

5. Remeans ducit secum in urbem, rusticum; *ut, quæ verbis jactitârat, re comprobaret.*

6. *Ineunt convivium*, quod urbanus splendidè comparârat.

7. *Inter epulandum* auditur in serâ *murmur clavis.*

8. Trepidare illi, *& fugitare fugitando.*

9. Rusticus & insuetus, & *loci ignarus, ægrè se tueri.*

10. Discedente famulo, redit urbanus ad me sum, vocat rusticum.

11. Ille *vix tandem metu deposito, prorepit.*

12. *Invitantem ad pocula* urbanum percontatur, Num hoc periculum crebrum sit.

13. Respondet ille, Quotidianum esse, contemni oportere.

14. Tum rusticus, Quotidianum, inquit?

15. Mehercule, tuæ dapes *plus fellis quàm mellis sapiunt.*

16. Equidem malo cum securitate meam inopiam, quàm cum tali anxietate illam copiam.

17. *Mor.* Divitiæ *præ se ferunt quidem voluptatem*; sed, si introspicias, habent pericula & amaritudinem.

18. Eutrapelus quidam fuit, qui cùm inimicis maxima è nocere veller, divites eos faciebat, dictitans ita se eos ulciscî, quippe accepturos cum divitiis *ingentem sarcinam curarum.*

10. *De Aquila & Cornicula.*

1. Aquila nacta cochleam, non vi, aut arte quivit eruere piscem.

2. Accedens cornicula dat consilium.

3. Suadet subvolare, & è sublimi cochleam in saxa præcipitare; sic enim fore, ut concha frangatur.

4. Humi manet cornicula ut *præfloletur casum*; præcipitat aquila, frangitur testa, subripitur piscis à corniculâ, *dolet elusa aquila.*

5. Mor. *Noli quibuscùis habere fidem*; & consilium, quod ab aliis acceperis, face inspicias.

6. Multi enim consulti, non suis consultoribus, sed sibi consulunt.

11. *De Corvo & Vulpecula.*

1. Raram nactus strepit at in ramis corvus.

2. Videt vulpecula *gestientem*, accurrit.

3. *Corvum*, inquit, *plurimâ salute impertit Vulpes.*

4. Sæpenumero audieram *Famam esse mendacem* jam re ipsâ experior.

5. Nam ut hâc fortè jam præterco suspiciens te in arbore, advolo culpans famam.

6. Fama

6. *For the report goeth*, that you are as black as Pitch, *and I see you are* whiter than Snow.

7. In mine opinion truly you out-strip the Swans, *and are fairer than the* pale Ivy.

8. *And if you excell in your voice, as you do in your feathers, truly I would say, you were* the Queen of Birds.

9. *The Raven, being allured with this little flattering tale, makes her ready to sing.*

10. *But the Cheese fell out of her bill as she made her ready, which when he had snatcht up*, the Fox fets up a laughter.

11. *Then the poor Raven* was asham'd, and vext at her self, and was grieved for the losse of the thing, blushing at it withall.

12. Mor. *Some are so* greedy of commendation, that *they love a flatterer to their shame and losse; such men are* a prey to flatterers.

13. *But if you will avoid boasting, you may easily avoid* that plaguy kind of flatterers.

14. If thou wilt be Thraso, thou shalt never want a Gnatho.

12. Of the Lyon that was past his strength for age.

1. A Lyon, which in his youth had made many his enemies through his fierceness, *was punished for it* in his old age.

2. *The Beasts* pay him in his kind, *the* Bore gnasheth him with his tushes, *and* the Bull goars him with his horns.

3. *But especially the little Asse, being desirous to put away the old name of slothfulnesse*, insults over him in words, *and* kicks him lustily.

4. *Then the Lyon, sighing, said, These whom I have long ago done hurt to*, now do me hurt, as I did them, *and* good cause why: *but those whom I have sometimes done good to, now do me no good as I did them; nay, indeed they set themselves against me* without any cause.

5. *I have been a fool to make many my enemies, but a greater fool to trust to false friends.*

6. Mor. *In prosperity be not lifted up*; be not curst.

7. *For if Fortune change her face, they, whom thou hast done hurt to, will be revenged on thee.*

8. *And see thou putteſt a difference amongst thy friends.*

9. *For there are some friends that are not thine, but thy table's, and thy fortune's; which fortune, so soon as it shall be altered, they will be altered too.*

10. *Thou shalt be well dealt withall, if they be not thine enemies.*

11. Ovid *complains not without cause.*

Lo I, that erst had many friends,
Whilst with the wind and tide I went;
As soon as ever the sea did swel',
Was left with midst with vessel rent.

13. Of the Dog and the Asse.

1. *While the Dog fawned upon the Master and the Family, the Master and the Family cherished the Dog.*

2. *The little Asse seeing this*, fetched a deep sigh; *it began to irk him of his condition*: He thought it was not fairly carried, *that the Dog should be welcome to*

all;

6. Fama enim eſt, te *nigriorem pice eſſe*, & video *candidiorem vivo*.

7. *Meo ſanè judicio cygnos vincis*, & *hederâ* formoſior *albâ* es.

8. Quòd ſi ut plumis, ita & voce excellas, omnium *avium* equidem te dixerim *reginam*.

9. Hac aſſentatiunculâ illectus corvus, ad canendum apparat.

10. Apparanti verò è roſtro excidit caſeus: quo correpto, *vulpecula cachinnum tollit*.

11. Tum demum *miſerum corvum pudet, pigétque ſui, & jactura reimiſto pudore dolet*.

12. *Mor.* Nonnulli ſic *avidi ludis* ſunt, ut cum ſuo probro & damno ament aſſentatorem; ejuſmodi homines *prædæ* ſunt *paraſitis*.

13. Quod ſi vitaveris jactantiam, facilè *aſſentatorum peſtiferum genus* vitaveris.

14. *Si tu velis eſſe Thraſo, nuſquam deerit tibi Gnatho*.

12. *De Leone ſenectute confecto.*

1. LEo, qui in juventute complures ſuâ feroeitate fecerat inimicos, in ſenectute *exſolvit pœnas*.

2. *Reddunt talionem* beſtiæ: *dente aper, cornu petit taurus*.

3. Imprimis aſellus, vetus ignaviæ nomen cupiens abolere, *verbis & calcibus ſtrenuè inſultat*.

4. Tum gemebundus leo, Hi quibus olim nocui *jam viciſſim nocent*, & *meritò*: ſed, hi quibus aliquando profui, jam viciſſim non proſunt, imò etiam *immeritò* obſunt.

5. Stultus fui, qui multos fecerim inimicos; ſtultior, qui falſis amicis confiſus fuerim.

6. *Mor.* In ſecundis rebus non efferaris, *non ſis ferox*.

7. Nam ſi vultum mutarit fortuna, ulciſcentur quos læſiſti.

8. Et inter amicos fac habeas diſcrimen.

9. Sunt enim quidam amici, non tui, ſed menſæ tuæ, ſed fortunæ tuæ: quæ quidem fortuna ſimulac mutata fuerit, & illi mutabuntur.

10. Bene *tecum actum erit*, ſi non inimici fuerint.

11. Meritò queritur *Ovidius*.

En, ego non paucis quondam munitus amicis,
Dum flavit velis aura ſecunda meis;
Vi fera nimboſo tumuerunt æquora vento,
In mediis lacera puppe relinquor aquis.

13. *De Cane & Aſino.*

1. DUm blandiretur canis hero & familiæ, herus & familia canem demulcent.

2. Aſellus id videns, *altiùs gemit*: cœpit eum pigere ſortis; *iniquè putat comparatum*, canem gratum eſſe cunctis, paſcique de menſa herili, idque

otio

all, and be fed at his Maſters table, and get that by idleneſſe and play: and that he on the contrary, ſhould beat packeſaddles, ſhould be beaten with a whip, ſhould never be out of work; and yet be hated of every body.

3. If theſe things were done with fawning, he reſolved to follow that trade, which was ſo profitable.

4. Therefore, to try the matter, he runs to meet his Maſter one time, as he was coming home again; he leaps upon him, and knocks him with his hoofs.

5. When the Maſter cried out, the ſervants ran to him; and the fooliſh Aſſe, that thought he was mannerly, was beaten with a cudgell.

6. Mor. We cannot all do all things, as Virgil ſaith, in his Bucolicks: nor do all things become all perſons.

7. Let every one covet that, let him ſtrive to do that, which he can do.

8. For we know that, which is more ſignificantly ſaid in Greek, Onos Lyrâs, an Aſs of Harps [or of an Harp;] but Boetius hath it thus, An Aſs ſet to an Harp.

9. Labour is vain, if Nature be againſt it: Nor ſay, nor do, thy nature being averſe, as Horace witneſſeth.

14. Of the Lion and the Mouſe.

1. A Lion being weary with heat and running, reſted him under a ſhadow, upon the green leaves.

2. And as a company of mice ran over his back, he awaked, and caught one of many.

3. The priſoner humbly beſeecheth him, and cries, that ſhe is unfit with whom the Lion ſhould be angry.

4. And he conſidering, that there was no commendation to be got, by killing ſuch a little ſmall beaſt, lets the priſoner go.

5. Not very long after, the Lion by chance, as he ran along the Forreſt, lighted into the Nets; he might roar, but he could not get out.

6. The Mouſe hears the Lion roaring pitifully, ſhe knows his voice, ſhe creeps into the holes under ground, ſhe ſeeks for the knots of the ſnares; ſhe finds them, having ſought for them; ſhe gnawes them in pieces when ſhe found them. Thus the Lion eſcapes out of the Nets.

7. Mor. This Fable perſwades clemency to great men.

8. For, as humane affairs are inconſtant, ſometimes great men themſelves want the help of the meaneſt.

9. Wherefore a diſcreet man, though he can, will be loth to hurt a mean body; but he that is not loth to hurt another, is exceeding fooliſh.

10. Why ſo? Becauſe, though whilſt he preſumes upon his power, he fears no body; yet perhaps, time will come, that he may fear.

11. For it is certain, it hath befallen renowned and great Kings, that either they have ſtood in need of the favour of mean perſons, or been afraid of their diſpleaſure.

15. Of the ſick Kite.

1. A Kite kept her bed, being juſt ready to die.

2. She intreats her dam to go and pray to god for her.

3. Her dam anſwered, ſhe could expect no help from god, whoſe holy things and Altars ſhe had ſo often defiled with her ravenings.

4. Mor.

otio ludóque conſequi; ſeſe contra portare clitellas, cædi flagello, *nunquam otioſum eſſe*, & cunctis tamen odioſum.

3. Si hæc fiant blanditiis, eam artem quæ tam utilis ſit, ſtatuit ſectari.

4. Igitur, *quodam tempore*, redeunti domum hero, rem tentaturus, procurrit obviàm, ſu ſilit, pulſat unguibus.

5. Exclamante hero, accurrêre ſervi; & inceptus Aſellus, qui ſe urbanum credidit, fuſte vapulat.

6. *Mor.* Non omnia poſſumus omnes, ut ait *Virgilius* in *Bucolicis*, Nec omnes omnia decent.

7. Id quiſque velit, id tentet, quod poſſit.

8. Nam ſcimus id quod Græcè ſignificantius dicitur, ὄνος λύρας, Aſinus lyrarum, vel lyræ. *Sic autem Boetius, Aſinus ad lyram* poſitus.

9. *Repugnante naturâ, irritus eſt labor.* Tu nihil invitâ dices, faciesve Minervâ, teſte *Horatio*.

14. *De Leone & Mure.*

1. LEo, æſtu curſúque defeſſus, ſub umbra, *fronde ſuper viridi*, quieſcebat.

2. *Murum* autem *grege* tergum ejus percurrente, experrectus, *unum è multis* comprehendit.

3. Supplicat captivus; indignum ſe eſſe cui Leo iraſcatur, clamitat.

4. Reputans ille, in nece tantillæ beſtiolæ, *nihil eſſe laudis, captivum dimittit.*

5. *Nec verò ità multò pòſt*, Leo fortè, dum per ſaltum currit, incidit in plagas; rugire licet, exire non licet.

6. Rugientem miſerabiliter Leonem Mus audit, vocem agnoſcit, repit in cuniculos, laqueorum quærit nodos, quæſitos invenit, inventos corrodit; Leo è plagis evadit.

7. *Mor.* Hæc Fabula ſuadet potentibus clementiam.

8. Etenim, ut ſunt res humanæ inſtabiles, *egent* interdum *ipſi potentes ope humillimorum.*

9. Quare vir prudens, etſi poteſt, timebit vel vili homini nocere: qui autem non timet nocere alteri, valdè deſipit.

10. Quid ità? Quia etſi, potentiâ fretus, neminem metuit; forſan *olim erit*, ut metuat.

11. Conſtat enim eveniſſe claris magniſque regibus, ut *vilium hominiciorum* vel gratiâ indiguerint, vel iram metuerint.

15. *De Milvo ægroto.*

1. LE*ctus decumbebat* Milvus, *jam fermè moriens.*

2. Matrem orat precatum ire deos.

3. Mater reſpondet, Nihil opis illi ſperandum à diis, quorum ſacra & aras ſuis rapinis toties violâſſet.

4. Mor. *It behoves us to reverence God; for he helps the godly, and withstandeth the ungodly.*

5. *Being sleigh'ed in prosperity, he hears not in adversity.*

6. *Wherefore in prosperity think on him, that he may be ready when he is called on in adversity.*

Of the Swallow, and other Birds.

1. *AS soon as ever the Line was begun to be sown, the Swallow perswades the small birds to hinder the sowing, saying, that snares were making for them.*

2. *They mock her, and call the Swallow a foolish prophet.*

3. *When the Lide was now grown up, and green, she adviseth them again to pull up the crop by the roots.*

4. *They mock her again.*

5. *The Line waxeth ripe, she exhorteth them to spoil the crop as it stood.*

6. *And when they would not hear her then neither, giving them advice, the Swallow, having left the birds company, gets into mans favour; she makes a league with him, dwells with him, and cheers him with her song.*

7. *Nets and snares were made of the Line for the other birds.*

8. Mor. *Many neither know how to advise themselves, nor do they hear one that gives them good advice.*

9. *But when they* undergo dangers and losses, *then at the last they begin to be wise, and* to blame their own want of wit.

10. *Then they have enough and too much advice: This and that (quoth they) should have been done.*

11. *But it is* better to be *Prometheus*, than *Epimetheus.*

12. *These were brethren: their names are Grecian.*

13. *The one had advice before a thing, and the other after a thing: which the Etymology of their names doth manifest.*

17. Of the Frogs and their King.

1. *THe Nation of the Frogs, when it was free, besought* Iupiter, *that they might have a King given them.*

2. Jupiter *laught at the petitions of the Frogs.*

3. *Yet they* prest *often upon him, till* they made him to do it whether he would or no.

4. *He threw down a great Clog.*

5. *That heavy thing* makes a great plunge in the River.

6. *The Frogs being affrighted, hold their peace: they do homage to their King.*

7. *They* come nearer by little and little: *at the last, having cast away fear, they leap upon it, and leap down from it.*

8. *The idle King is a sport and a scorn to them.*

9. *They petition* Jupiter *again, they intreat that they may have a King given them, that may be valorous.*

10. Jupiter *gives them a Stork.*

11. *He, a king very stoutly up and down the Fen, devours whatever of the Frogs comes in his way.*

12. *Therefore the Frogs complained of his cruelty, in vain.*

13. Jupiter *doth not hear them, for they complain* even yet to this day.

14. *For*

4. *Mor.* Decet venerari ſuperos; illi enim pios juvant, impios adverſantur.
5. In felicitate neglecti, in miſeriâ non exaudiunt.
6. Quare in ſecundis rebus ſis eorum memor, ut in adverſis rebus præſentes ſint vocati.

16. *De Hirundine, & aliis Aviculis.*

1. CUm primùm cœptum eſt ſeri Linum, Hirundo ſuadet aviculis impedire ſementem, dictitans ſibi fieri inſidias.
2. Irrident illi, ſtultum vatem Hirundinem vocant.
3. Surgente jam Lino, & vireſcente, rurſum monet evellere ſata.

4. Iterum irrident.
5. Matureſcit Linum, hortatur *populari ſegetem.*
6. Cùm nè tunc quidem conſulentem audirent, Hirundo, avium cœtu relicto, hominis ſibi conciliat amicitiam : init cum eo fœdus, cohabitat, *cantu demulcet.*
7. Cæteris è Lino avibus fiunt retia & laquei.
8. *Mor.* Multi nec ipſi conſulere ſibi nôrunt, nec rectè conſulentem audiunt.
9. Sed cum *in periculis ſunt & damnis*, tunc demum ſapere incipunt, & *ſuam damnare ſocordiam.*
10. Tunc ſatis ſuperque conſilii eſt ; Hoc, inquiunt, & illud factum oportuit.
11. Sed *præſtat eſſe* Prometheum, *quàm* Epimetheum.
12. Fuêre hi fratres : nomina ſunt Græca.
13. Alteri conſilium ante rem fuit, alteri poſt rem : quod declarat interpretatio nominum.

17. *De Ranis & earum Rege.*

1. GEns Ranarum, cum eſſet libera, *Jovi* ſupplicabat dari ſibi regem.

2. Ridere *Jupiter* vota Ranarum.
3. Illæ tamen *iterum atque iterum inſtare*, donec *ipſum perpellerent.*

4. Dejecit ille Trabem.
5. Ea mole *ingenti fragore quaſſat fluvium.*
6. Territæ ſilent Ranæ : regem venerantur.
7. *Accedunt pedetentim propius* : tandem, abjecto metu, inſultant, & deſultant.
8. Iners Rex luſui eſt & contemptui.
9. Laceſſunt rurſum *Jovem*, orant Regem dari, qui ſtrenuus ſit.

10. Dat *Jupiter* Ciconiam.
11. Is perſtrenuè perambulans paludem, quicquid Ranarum obviàm fit, vorat.
12. De hujus igitur ſævitiâ Ranæ fruſtrà queſtæ ſunt.
13. *Jupiter* non audit, nam *& hodiè adhuc* queruntur.

14. Veſperi

14. *For when the Stork* goes to his rest *at even, they come out of their holes,* and make an hoarse croaking; *but they* talk to one that hears them not.

15. *For* Jupiter's mind is, *that they that petitioned against a gracious King, should now endure one that had no mercy in him.*

16. Mor. *It useth to befall the common people.* just *as it did the Frogs;* who, *if they have a King a little more mild, they find faule with him, that he is slothfull and idle, and wish that they may once have a man of valour.*

17. *On the contrary, if at any time they have* got a King that hath mettle in him, *they condemn that King's cruelty, and commend the clemency of the former. Whether it be, because we always grow weary of things present, or because the saying is true* That new things are better than old.

18. Of the Pigeons and the Kite.

1. *The Pigeons once had war with the Kites* whom, that they might be able to bear, *they chose the Hawk to be their King.*

2. *He, when he was King,* playes the enemy, *not a King.*

3. *He catcheth and pulleth them in pieces,* as fast as the Kite did.

4. The Pigeons repented them of their doing, *and thought it was better to endure the Kites war, than the Hawks tyranny.*

5. Mor. *Let it irk no body too much of his own condition.*

6. *There is nothing (witnesse* Horace) *happy on every part.*

7. *Truly, I would not desire to change my condition, so it were but tolerable.*

8. *Many, when they have got a new condition, have again wished for the old.*

9. *We are almost all of us,* of such a fickle disposition, *that we grow weary* of our selves.

19. Of the Thief and the Dog.

1. A *Dog one time answered a Thief, that reached him bread, that he would hold his* tongue, I know thy treacherous intentions: *thou givest me bread, that I may* leave barking.

2. *But I scorn thy gift; because if I shall take the bread, thou wilt carry things out of these houses.*

3. Mor. *Have a care you lose not a great matter, for a little profits sake.*

4. Take heed how you trust any body.

5. *For there are many, that not onely* speak you fair, *but also* do you a courtesie, *with a treacherous meaning.*

20. Of the Woolf and young Sow.

1. A Gilt (*or young-Sow*) pigg'd. *A Woolf promiseth, that he would look to her* Litter.

2. The Sow that had Piggs *answers, That she needed not the Woolf's humble service: If he would be accounted dutiful, if he desired to do her a pleasure, he should go further off.*

3. *For the Woolf's office consisted not in being by, but in being away.*

4. Mor. *All things are not to be trusted to all men.*

5. *Many men* offer their service, *not for love of thee, but of themselves; seeking their own benefit, not thine.*

21. Of

14. Veſperì enim ciconia *cubitum eunte*, ex antris egreſſæ *rauco ululatu murmurant*: ſed *ſurdo canunt*.

15. *Vult* enim *Jupiter*, ut quæ regem clementem ſint deprecatæ, jam ferant inclementem.

16. *Mor.* Perinde atque Ranis, evenire ſolet plebi; quæ ſi Regem paulò manſuetiorem habet, ignavum & inertem eſſe cauſatur: optat aliquando contingere ſibi virum.

17. Contrà, ſi quando nacta eſt *regem ſtrenuum*, hujus ſævitiam damnat, prioris laudat clementiam; ſive quòd ſemper præſentium nos pœnitet; ſive quòd verum eſt verbum, *Nova veteribus eſſe potiora*.

18. *De Columbis & Milvo.*

1. COlumbæ olim bellum geſſêre cum Milvo: *quem ut expugnarent*, delegerunt regem ſibi Accipitrem.

2. Ille rex factus, *hoſtem egit*, non regem,

3. *Non ſignis ac Milvus* rapit, ac laniat.

4. *Pœnitet Columbas inceptis*; ſatius fuiſſe putantes, pati bella Milvi, quàm tyrannidem Accipitris.

5. *Mor.* Neminem ſuæ ſortis nimiùm pigeat.

6. Nihil eſt (teſte *Flacco*) ab omni parte beatum.

7. Equidem meam ſortem, modò tolerabilis ſit, mutare non optem.

8. Multi, nova ſorte quæſitâ, veterem rurſus optârunt.

9. *Ita* pleriq; *ingenio vario ſumus* omnes, ut *noſmet noſtri pœnitent*.

19. *De Fure & Cane.*

1. FUri aliquando panem (ut ſileat) porrigenti reſpondit Canis: *Inſidias tuas novi*: panem das quò *deſinam latrare*.

2. Sed ego *munus tuum odi*: quippe, ſi ego tulero panem, tu ex his tectis cuncta exportabis.

3. *Mor.* Cave parvi commodi cauſâ amittas magnum.

4. *Cave cuivis homini fidem habeas.*

5. Sunt enim qui dolo non tantùm *benignè dicunt*, ſed & *benignè faciunt*.

20. *De Lupo & Sucula.*

1. *PArturibat Sucula.* Pollicetur Lupus, ſe cuſtodem fore *fœtûs*.

2. Reſpondet *puerpera*; Lupi *obſequio* ſe non egere: ſi vellit plus haberi, ſi cupiat gratum facere, longiùs abeat.

3. Lupi enim officium conſtare, non præſentiâ, ſed abſentiâ.

4. *Mor.* Non ſunt cuncta credenda cunctis.

5. Multi *ſuam operam pollicentur*, non tui amore, ſed ſui: ſuum quærentes commodum, non tuum.

21. Of the Mountains bringing forth Young.

1. *THere was once a report, that the Mountains were in travel.*
2. *Men ran to them, and stood about them, looking for some Monster, with extream fear.*
3. *At the last, the Mountains bring forth, there comes out a Mouse.*
4. *Then they were all ready to die with laughing.*
5. Mor. Horace toucheth on this little Tale.
The Hills bring forth, a silly Mouse is born.
6. *It also notes bragging.*
7. *For, bragging persons, when they profess and boast of great matters, scarce perform little matters.*
8. *Wherefore those Thraso's are rightly the subject of jests and scoffs.*
9. *Likewise this Tale forbids vain fears.*
10. *For, for the most part, the fear of danger is worse than the danger it self; nay, it is a thing to be laughed at, which we fear.*

22. Of the Hound that was despised by his Master.

1. *THe Master set on a Hound, which was now grown old; he cheers him up in vain, his feet are slow, he makes no haste.*
2. *He had caught hold of a Deer;* the Deer got from him, being that he wanted teeth.
3. *His Master rates him with blows and words.*
4. *The Dog answers, that he ought to be pardoned by right, that he was now grown old; but that* he had been a stout Dog, when he was young.
5. *But as I perceive, saith he, you like nothing without profit; you loved me when I was young, and able to catch the Game; you cannot abide me now I am slow and without teeth.*
6. *But if you were thankful, you would love him that is old for his profitable youth's sake, whom you loved once when he was young for* profit's sake.
7. Mor. *The Dog said well.*
8. *For, as* Ovid *witnesseth:*
Nothing but what brings profit is esteem'd;
Take the hope of it away, no man is deem'd.
9. There is no remembrance of a good thing past, and no great love of one to come; the main respect is to the good thing present.
It is unfit to say, but truth to tell,
The Rabble judgeth love by profit well.

23. Of the Hares and the Frogs.

1. *WHen the Wood roared* with a whirl-wind, that had not used to be, the *fearful Hares* began to run away apace.
2. And when a Fen was in their way as they ran, *they stood still, being doubtful what to do, and* in danger on both sides.
3. *And, that which was* an occasion of greater fear, *they saw the Frogs to be under the water in the Fen.*
4. *Then one of the Hares, being more wise than the rest, and more eloquent said, Why do we fear, and need not?*
5. W

21. *De partu Montium.*

1. OLim rumor erat parturire Montes.
2. Homines accurrunt, circumsistunt, monstri quippiam non sine pavore expectantes.
3. Parturiunt tandem Montes, exit Mus.
4. Tum *omnes risu émori.*
5. *Mor.* Hanc fabellam tangit *Horatius.*
Parturiunt Montes, nascetur ridiculus Mus.
6. Notat etiam jactantiam.
7. Jactabundi enim, cùm magna profitentur & ostentant, vix parva faciunt.
8. Quapropter Thrasones illi, jure sunt materia joci & scommatum.
9. Vetat item hæc Fabula inanes timores.
10. *Plerumq; enim gravior periculo est periculi metus*; imò, ridiculum est quod metuimus.

22. *De Cane venatico qui ab Hero contemnitur.*

1. CAnem *venaticum*, qui jam senuerat, *instigat* herus; frustrà *hortatur*, tardi sunt pedes, non properat.
2. Prehenderat feram; *Fera edentulo elabitur.*
3. Increpat herus verbere & verbo.
4. Canis respondet, debere sibi jure ignosci; jam senuisse, at *juvenem fuisse strenuum.*
5. Sed ut video, inquit, nill placet sine fructu; juvenem amâsti prædabundum; odisti tardum, edentulum.
6. Sed, si gratus esses, quem olim juvenem *frugis causâ* dilexisti, senem fructuosæ juventutis gratiâ diligeres.
7. *Mor.* Rectè Cani.
8. Nam, teste *Nasone*,
Nil, nisi quod prodest, charum est; en, detrahe menti
Spem fructûs avidam, nemo petendus erit.
9. *Præteriti commodi nulla est memoria, futuri autem gratia non magna, præsentis commodi summa.*
Turpe quidem dictu; sed, si modò vera fatemur,
Vulgus amicitias utilitate probat.

23. *De Leporibus & Ranis.*

1. SYlvâ *insolito* mugiente *turbine*, trepidi Lepores *rapidè occipiunt fugere.*
2. *Fugientibus cùm obsisteret palus*, stetère anxii, *utrinque comprehensi periculis.*
3. Quodque *majoris* esset *incitamentum timoris*, vident in palude mergi Ranas.
4. Tunc ex Leporibus unus prudentior cæteris ac disertior, Quid, inquit, inaniter timemus?

5. We have need of courage.
6. *We have nimblenesse of body, but we want mettal in us.*
7. *This danger of the while winde is not to be avoided, but to be neglected.*
8. *Mor.* In every thing we have need of a spirit,
9. Valour lies flat without Confidence.
10. *For,* Confidence is the leader, and queen of Valour.

24. Of the Kid and the Woolf.

1. *WHen the Goat was going to feed, she shut up her Kid at home, warning her to open the door to no body, till she came back again.*
2. *A VVolf, that had heard that a good way off, after the Dam was gone, knocks at the door,* speaks like the Goat, *and bids him open the door.*
3. *The Kid perceiving his knavery aforehand, saith, I will not open the door; for, though thy voice be like the Goats, yet truly* I see a Woolf through the chinks.
4. *Mor.* It is good for them, that children obey their parents; *and, It becomes a young man, to give ear to an old man.*

25. Of the Hart and the Sheep.

1. *AN Hart* accused a Sheep *before a VVoolf,* crying out, *that she ought him a* bushel of Wheat.
2. *The Sheep indeed was ignorant of the debt; yet,* because of the Woolf's being by, *she promiseth that she would give it.*
3. A day is appointed for the payment, *it comes, the Hart puts the Sheep in mind.*
4. *She denies it.*
5. *For that she had made such a promise, she excuseth that it was done for fear, and because of the VVoolf's being by.*
6. That an oath forced from one was not to be kept.
7. Mor. *It is a sentence of Law,* We may keep off force by force.
8. *Out of this little Fable, a new one comes:* We may repel deceit by deceit.

26. Of the Country-Man and the Snake.

1. *A Country man had nourished a Snake.*
2. *And being angry on a time,* he struck the beast with an ax.
3. He got away, but not without a wound.
4. *Afterwards the Country man coming to poverty, thought that misfortune befell him, because of the wrong which he had done to the Snake.*
5. *Therefore he beseeches the Snake that he would come again.*
6. *He saith, that he forgave him, but would not come again; neither should be safe with the Country man, who had such a great Ax at home;* that the blewness of the wound was ceased, but the memory for all that remained.
7. *Mor.* It is scarce safe to trust him again, that hath once broken his vvord.
8. *It is indeed a point of pitty to forgive a wrong; but it doth both become one, and is a point of discretion,* to look to ones self.

5. Animo opus eſt.
6. Corporum quidem agilitas nobis eſt, ſed *animus deeſt.*
7. Hoc periculum turbinis non fugiendum, ſed eſt contemnendum.
8. Mor. *Omni in re opus eſt animo.*
9. *Facet virtus ſine confidentia.*
10. *Confidentia* enim *dux & regina virtutis eſt.*

24. *De Hædo & Lupo.*

1. CApra cùm eſſet *paſtum itura*, Hœdum domi concludit, monens aperire nemini, dum redeat ipſa.
2. Lupus, qui id procul audierat, poſt matris diſceſſum, pulſat fores: *voce Capriſſat*, jubens recludi.
3. Hœdus dolum præſentiens, Non aperio, inquit; nam etſi vox c priſſat, tamen equidem *per rimulas Lupum video.*
4. Mor. *Obedire parenti filios, ipſis eſt utile*; &, Juvenem ſeni decet auſcultare.

25. *De Cervo & Ove.*

1. CErvus coram Lupo *Ovem ream facit, modium tritici* debere clamitans.
2. Ovis debiti quidem erat inſcia, tamen *ob Lupi præſentiam* ſpondet ſe daturam.
3. *Dicitur ſolutioni dies*: adeſt: *monet Cervus Ovem.*
4. Illa it inficias.
5. Quod enim promiſerat, excuſat factum id metu, & præſentiâ Lupi.
6. *Votum extortum non eſſe ſervandum.*
7. *Mor.* Sententia juris eſt, *Vim vi repellere licet.*
8. Ex hâc Fabellâ nova quædam nascitur, *Fraudem fraude refellere licet.*

26. *De Ruſtico & Angue.*

1. RUſticus quidam nutrierat anguem.
2. Iratus aliquando, *beſtiam petit ſecuri.*
3. *Evadit ille, non ſine vulnere*
4. Poſtea ruſticus deveniens ad paupertatem, ratus eſt id infortunii propter ang is injuriam ſibi accidere.
5. Igitur ſupplicat angui, ut redeat.
6. Ille ait, Ignoſcere ſe, ſed redire nolle; neque fore ſecurum cum ruſtico, cui tanta ſit domi ſecuris; *l.vorem vulneris deſiiſſe, ſupereſſe tamen memoriam.*
7. Mor. *Ei, qui ſemel fidem ſolvit, iterum habere fidem vix eſt tutum.*
8. Injuriam quidem condonare, id ſanè miſericordia eſt: *cavere* autem *ſibi*, & decet, & prudentiæ eſt.

27. Of the Fox and the Stork.

1. A *Fox invited a Stork to the Supper.*
2. *He powred the meat upon the Table, which, because it was thin, the Fox licked up, the Stork striving in vain to do so with her bill.*
3. The Bird being abused, went her way; she was both ashamed and grieved at the injury.
4. After a few dayes, *she comes again, and invites the Fox.*
5. A glasse *was set full of meat; which vessel, because it was* narrow mouthed, *the Fox might see the meat, and be hungry; but he could not taste of it.*
6. *The Stork easily drew it out with her bill.*
7. Mor. *Laughter deserves laughter; Jesting, jesting; Knavery, knavery; and Deceit, deceit.*

28. Of the Woolf and the painted Head.

1. A *Woolf tumbles over a mans head, which he found in a Gravers shop; he wonders at it, perceiving (just as it was) that it had no sense.*
2. *He saith, O fine head.*
3. *There is in thee* a great deal of art, *but no sense at all.*
4. *Mor.* Outward beauty is pleasing, if there be inward.
5. *But if we must want either, he is better, that wanteth the outward, then the inward.*
6. *For, that sometimes without this* incurrs hatred, so that a fool is so much the more disliked, by how much the fairer he is.

29. Of the Cornish-Chough.

1. *The Cornish-Chough decked her self with a Peacock's feather.*
2. *And afterward seeming to her self* pretty handsome, *scorning her own kind, she went to the Peacocks.*
3. *They, at the last, understanding the deceit,* stripped the foolish bird of her colours, *and beat her.*
4. Horace, *in the first book of his Epistles, tells this little tale of a Jack daw.*
5. *He saith, she was once made fine with feathers gathered up, which had fallen from other birds; but afterwards she was ridiculous, when every one of the birds had pulled her own feather from her.*

6. Lest it perchance each Bird should come and take
His own feathers, the Daw should laugh her make,
Being stript of her stolen colours ——

7. Mor. *This little Tale noteth them* that behave themselves more loftily than is fitting; *that live with them that are both richer, and more gentile than themselves; whereupon they often become poor, and* are made a mocking stock.
8. Juvenal *doth well advise us:*

Grôthi se-auton, *down from heaven did come,*
That is, Know thy self.

30. Of the Flie and the Pismire.

1. THe Flie was at a contest with the Pismire; *she brag'd, that her self was noble, that she was base; that her self did flie, that she crept; that her self dwelt in Kings palaces, that she lay in holes in the ground; that she gnawed*

27. *De Vulpecula & Ciconia.*

1. VUlpecula vocavit Ciconiam ad cœnam.
2. Opsonium in mensam effundit; quod, cum liquidum esset, Ciconiâ frustrâ rostro tentante, Vulpecula lingit.
3. *Abit elusa avis, pudetque pigetque injuriæ.*

4. *Post plusculum dierum* redit, invitat Vulpeculam.
5. *Vitreum vas* situm erat plenum opsonii: quod quidem *vas*, cùm esset *arctí gutturis*, Vulpecula opsonium licuit videre, & esuri degustare non licuit.
6. Ciconia rostro facilè exhaurit.
7. *Mor.* Risus risum, jocus jocum, dolus dolum, fraus meretur fraudem.

28. *De Lupo & Capite picto.*

1. LUpus in officinâ sculptoris caput humanum repertum versat, miratur; sentiens (*id quod erat*) nihil habere sensûs.
2. O pulchrum, inquit, caput!
3. Est in te *artis multum*, sed sensûs nihil.
4. *Mor. Externa pulchritudo si adsit interna, grata est.*
5. Sin alterutrâ carendum est, præstat externâ, quàm internâ carere.

6. Illa enim sine hac interdum *incurrit odium*, ut *stolidus eò sit odiosior, quò formosior.*

29. *De Graculo.*

1. GRaculus ornavit se plumis pavonis.
2. Deinde *pulchellus* sibi visus, fastidito genere suo, contulit se ad pavonum genus.
3. Illi tandem, intellectâ fraude, *stolidam avem coloribus nudârunt*, & plagis afficerunt.
4. *Horatius* hanc Fabellam, primo Epistolarum libro, narrat de Cornicula.
5. Ait eam olim adornatam collectis, quæ avibus exciderant, plumis: postea autem, cum unaquæque avium suam plumam decerpsisset, ridiculam fuisse.
6. *Nè, si fortè suas repetitum venerit olim*
Grex avium plumas, moveat cornicula risum,
Furtivis nudata coloribus. ——————
7. *Mor.* Notat hæc Fabula eos, qui *se gerunt æquo sublimiùs*; qui cum his vivunt, qui & ditiores sunt & *magis nobiles*; quare sæpe inopes sunt & *sunt ludibrio.*
8. Probè *Juvenalis* monet:
—— è cœlo descendit, Γνῶθι σεαυτὸν.
Hoc est, *Nosce teipsum.*

30. *De Muscâ, & Formicâ.*

1. MUscâ altercabatur cum Formicâ; se nobilem, illam ignobilem; se volitare, illam repere; se *versari in tectis regum*, illam in carcere

the corn, *and drank water*; *that her ſelf* feaſted it bravely, *and yet* got theſe things with eaſe.

2. *On the other ſide, the Piſmire ſaid, That her ſelf was not baſe, but was* content with her birth; *that the Flie was a wanderer, but her ſelf was* conſtant to a place; *that* corn and running water did reliſh with the Piſmire, as well as Paſties and Wine did with the Flie; *and that her ſelf did not get thoſe things by* ſloathful idleneſſe, *but by* diligent labour. *Furthermore ſhe ſaid, that the Piſmire was merry and ſafe, beloved of all; and, to conclude, was a* pattern of labour: *But that the Flie was full of cares,* was ſet at by all with the danger of her life; *that ſhe was hated by all, and, to conclude, was a* pattern of ſloath. *That the Piſmire being mindful of winter, did lay up food: that the Flie* did live but from hand to mouth, *and was either like to endure hunger, or certainly to die in winter.*

3. *Mor.* He that goes on to ſay what he liſt, ſhall hear thoſe things which he liſt not.

4. The Flie had heard his own commendation, *if he had* given good language.

5. *But I yield my conſent to the Piſmire.*

6. *For,* a mean life with ſecurity ſeems more deſirable, than a brave life with danger.

31. Of the Frog and the Ox.

1. A *Frog being* deſirous to match an Ox, *did ſtretch out her ſelf.*

2. *The young one exhorted the Dam, to give over what* ſhe had begun, *becauſe* a Frog was nothing to an Ox.

3. *She ſwelled the ſecond time.*

4. *The young one cries out, Mother though you burſt,* you ſhall never be too hard for the Ox.

5. *But when ſhe had ſwelled the third time, ſhe burſt.*

6. *Mor.* Every one has his gift.

7. *This man exceeds in beauty, that man in ſtrength; this is* potent in wealth, *that in friends.* It becomes every one to be content with his own.

8. *He* hath an able body, *thou* a ſtrong wit.

9. *Wherefore* let every one adviſe with himſelf: *and let him not* envy his better, *which is a* poor thing; *nor deſire to conteſt with him, which is* a point of folly.

32. Of the Horſe, and the Lion.

1. A *Lion came to eat up a Horſe, but wanting ſtrength for old age, he* began to practiſe a trade; he profeſſeth himſelf a Doctor, *he ſtaies the Horſe with* a long ſtory.

2. *The Horſe* oppoſeth knavery to knavery, and cunning to cunning.

3. *He feigned, that he had* pricked his foot *of late,* in a thorny place: *He intreats him, that being a Phyſitian, he would look upon it, and* pull out the thorn.

4. *The Lion yields to him.*

5. *But the Horſe,* with all the force he could, gives the Lion a kick with his heel, and preſently runs away.

6. *The Lion ſcarcely recovering himſelf, at the length* (for he was almoſt killed)

latère, *segetem rodere*, aquam bibere; se *splendidè epulari* jactabat; & *hæc tamen otio nancisci.*

2. E regione, Formica se non ignobilem esse, sed suis *natalibus contentam*; Muscam vagam esse, se *stabilem*; *sapere Formicæ grana & fluenta, quod Muscæ pastilli, & vina*; atque hæc se non *segni otio*, at *strenuâ operâ* nancisci: porrò formicam lætam esse, & tutam, charam omnibus, *exemplar* denique *laboris*; Muscam anxiam, *cum periculo esse, cunctis infestam*, cunctis invisam, *exemplar* denique *segnitiei*: formicam hyemis memorem alimenta reponere; muscam *in diem vivere*, hyeme aut esurituram, aut certè morituram.

3. Mor. *Qui pergit quæ vult dicere, ea quæ non vult audiet.*

4. Musca si *bene dixisset, bene audisset.*

5. Assentior autem Formicæ.

6. *Videtur* enim *optabilior vita obscura cum securitate, quàm cum periculo splendida.*

31. *De Rana & Bove.*

1. RAna *cupida æquandi Bovem*, se distendebat.

2. Filius hortabatur matrem *cæpto desistere, nihil enim esse ranam ad bovem.*

3. Illa secundùm intumuit.

4. Clamitat natus; Crepes licèt, Mater, *bovem nunquam vinces.*

5. Tertiùm autem cùm intumuisset, crepuit.

6. Mor. *Cuique sua dos.*

7. Hic forma, ille viribus; hic *opibus*, ille *pollet amicis*; *unumquemque suo decet esse contentum.*

8. *Valet* ille *corpore*, tu *ingenio.*

9. Quocirca *quisque semet consulat*: nec *invideat superiori*, quod *miserum est*; nec, quod *stultitiæ est*, certare optet.

32. *De Equo & Leone.*

1. VEnit ad Equum comedendum Leo: carens autem præ senectâ viribus, *meditari cæpit artem*; *medicum se profitetur*; verborum *ambage* equum moratur.

2. Hic *dolo dolum, artem opponit arti.*

3. Fingit se nuper *in loco spinoso pupugisse pedem*, orat, ut inspiciens *sentem* medicus *educat.*

4. Paret Leo.

5. At equus, *quantâ potuit vi, calcem leoni impingit*, & *se continuò conjicit in pedes.*

6. Leo vix tandem ad se rediens (*illu* enim *propè exanimatus fuerat.*) Pretium,

killed with the blow) *saith*, I am rightly served for my folly, and he hath worthily escaped; *for, he hath revenged knavery with knavery.*

7. *Mor.* Dissembling is worthy to be hated, *and* is to be caught by dissembling.

8. *An enemy is not to be feared*, that shews himself an enemy; [illegible]; *that when he is an enemy*, pretend good-will, *is to be feared at the length, and* exceedingly deserves to be hated.

33. Of the Horse, and the Asse.

1. A *Horse being* finely trapped and sadled, ran along the way, neighing apace.

2. *And by chance a laden Asse stood in his way as he ran.*

3. *The Horse* fretting for anger, *and*

——— Fiercely chafing on the frothy bit.

4. *Thou slow and idle Asse*, quoth he, *why dost thou* hinder the Horses way?

5. Get out of my way, *I say*, or I will kick thee.

6. *The Asse, not daring to bray to the contrary*, giveth way, and saith nothing.

7. *Now the Horses* cods burst, as he was frisking *and* minding his career.

8. *Then being not good for a Race, or a Show*, he was deprived of his braveries, *and after that was sold* to a Carman.

9. *The Asse sees him afterwards coming with a* Car, *and speaks to him.*

10. Good Sir, what furniture is that?

11. *Where is your* gilded saddle, *and your* studded girths? *where is your* gay bridle?

12. *Thus* it might needs happen, friend, to you that was so proud?

13. Mor. *Many are* puft up in prosperity, *and neither remember themselves nor modesty; but because they* grow proud in prosperity, *they* fall into adversity.

14. *I would advise them that seem to be happy, to be wary; for*, if the wheel of fortune be but turned about, they will find it to be a most miserable kind of misfortune, to have been happy.

15. This mischief also addes to their unhappiness, *they shall be scorned of them whom they have scorned; and* they, whom they have laughed at, will jeer them.

34. Of the Birds, and the four-footed Beasts.

1. *THe Birds had a battel with the four-footed Beasts.*

2. *There was hope on both sides, fear on both sides, and danger on both sides.*

3. *Now the Bat having forsaken her fellows, went to the enemies.* The Birds *get the better, the Eagle being their Captain and Leader.*

4. *And they condemned the* runagado *Bat*, That she should never come again to the Birds, and that she should never flie in the day time.

5. This is the reason for the Bat, *that* she never flies but by night.

6. *Mor.* He that refuseth to be sharer with his fellows in adversity and danger, *shall have no share of prosperity or safety.*

35. Of

Pretium, inquit, *ob ſtultitiam ſero*; & *is jure effugit*: dolum enim dolo ultus eſt.

7. Mor. *Odio digna eſt ſimulatio, & ſimulatione capienda.*

8. Non eſt timendus hoſtis, qui *hoſtem præ ſe fert*; ſed qui, cùm hoſtis ſit *benevolentiam ſimulat*, is demum timendus eſt, & *odio digniſſimus.*

33. *De Equo, & Aſino.*

1. EQuus *phaleris ſellâque exornatus*, cum *ingenti hinnitu per viam currebat.*

2. Currenti autem onuſtus aſellus fortè obſtat.

3. Equus *irâ fremebundus*, &

— *Fræna ferox ſpumantia mandens*,

4. Quid, inquit, tardè & ignave, *obſiſtis equo?*

5. *Cede*, inquam, *aut proculcabo te pedibus.*

6. Aſellus, contrà rudere non auſus, *cedit tacitus.*

7. Equo autem *provolanti*, & curſum *intendenti crepat inguen.*

8. Tum curſui & oſtentui inutili, *ornamentis ſpoliatur*, deinde *Carrario* venditur.

9. Poſtea cum *Carro* venientem videt aſellus, & affatur.

10. *Heus bone vir! quid iſtuc ornati eſt?*

11. Ubi *aurata ſella*, *bullata cingula?* ubi *nitidum frænum?*

12. Sic, *amice*, *neceſſe fuit evenire ſuperbienti.*

13. *Mor.* Plerique *in ſecundis rebus elati* ſunt, nec ſui memores, nec modeſtiæ: ſed, quia *proſperitate inſolefcunt*, *adverſitatem incurrunt.*

14. Eos qui videntur felices, monuerim eſſe cautos; *etenim ſi rota fortunæ circumacta fuerit*, *ſentient miſerrimum genus infortunii eſſe*, *fuiſſe felices.*

15. *Accedit ad cumulum infelicitatis id quoque mali*; contemnentur ab iis quo ipſi contempſêre, & *illudent eis ii*, *quos ipſi riſêre.*

34. *De Avibus, & Quadrupedibus.*

1. AVibus pugna erat cum quadrupedibus.

2. Utrinque ſpes, utrinque metus, utrinque erat periculum.

3. Veſpertilio autem, relictis ſociis, deficit ad hoſtes. *Vincunt aves*, duce & auſpice Aquila.

4. *Transfugam* verò Veſpertilionem damnant, uti *nè ad aves unquam illi ſit reditio*, *uti nè luci unquam ſit volatus.*

5. *Hæc cauſa Veſpertilioni eſt*, ut *non niſi noctu volet.*

6. Mor. *Qui cum ſociis adverſitatis & periculi particeps eſſe renuit*, proſperitatis & ſalutis expers erit.

35. Of the Woolf and the Fox.

1. THe VVoolf, when he had prey enough, lived in idleneſſe.
2. The Fox comes to him, and enquires the reaſon of his idleneſſe.
3. The VVoolf perceived, that treachery was intended towards him: he made as though ſickneſſe was the reaſon; he intreated the Fox to go and pray to the gods for him.
4. She being ſorry, that her cunning did not take, goes to a ſhepheard, and informs him, That the Woolves kennel lay open, and that an enemy being ſecure, might be taken at unawares.
5. The ſhepheard ſets upon the VVoolf, and kills him.
6. The Fox enjoyes the kennel, and the prey.
7. But, ſhe had but ſmall joy of her roguery: for, not very long after, the ſame ſhepheard took her too.
8. Mor. Envy is an ugly thing, and ſometimes alſo deſtructive to the author.
9. Horace, in the firſt book of his Epiſtles, ſaith.

At others weal, an envious man doth fret.
Sicilian Kings, than envy, never yet
Inuented greater torments ——————

36. Of the Hart.

1. A Hart beholding himſelf in a clear fountain, he approves of the lofty and branched horns of his forehead; but he condemns the ſlenderneſſe of his legs.
2. By chance, whilſt he looked on them, and whilſt he paſſeth judgment on them, the Hunter comes upon him; the Hart runs away.

Swifter than arrows, ſwifter than the wind
That drives the clouds.

3. The dogs purſue him as he runs.
4. But when he had entred into a thick wood, his horns were entangled in the boughs.
5. Then at the laſt he commended his legs, and condemned his horns, which made, that he became a prey to the dogs.
6. Mor. VVe deſire things that are to be avoided, and we avoid things that are to be deſired.
7. The things which do us hurt, pleaſe us: and the things which do us good diſpleaſe us.
8. VVe deſire happineſſe, before we underſtand where it is.
9. VVe look after abundance of wealth, and heighth of honours: we ſuppoſe happineſſe to be placed in theſe things, in the which notwithſtanding is a great deal of labour and ſorrow.
10. That ſame Lyrick Poet of ours expreſſeth it handſomely,

The talleſt Pines are over-blown,
The loftieſt Towers are overthrown,
The higheſt Hills are ſmitten down
With Thunder.

35. *De Lupo & Vulpe.*

1. LUpus cùm prædæ satis esset, *in otio degebat.*
2. Accedit Vulpecula, sciscitatur otii causam.
3. *Sensit Lupus insidias fieri; simulat* morbum esse causam; orat vulpeculam deprecatum ire deos.

4. Illa dolens *dolum non succedere,* adit pastorem, monet *patêre latebras lupi: hostem* enim *securum posse inopinatò opprimi.*

5. Adoritur pastor lupum, mactat.
6. Illa potitur antro, & prædâ.
7. *Adfuit illi breve sceleris sui gaudium*; nam, *non ita multò post,* idem pastor & ipsam capit.
8. Mor. *Fœda res invidia est, & ipsi interdum authori quoque perniciosa.*

9. *Flaccus.* Epistolarum lib. 1.
Invidus alterius rebus macrescit opimis.
Invidiâ Siculi non invenêre tyranni
Majus tormentum ———

36. *De Cervo.*

1. CErvus in perspicuo fonte se conspicatus, probat *procêra* frontis & *rumosa cornua*; sed *tibiarum exilitatem* damnat.
2. Fortè, dum contemplatur, dum judicat, intervenit venator: fugit cervus

Ocyor pilis, & agente nimbos,
Ocyor Euro.

3. *Insectantur fugientem canes.*
4. Sed cùm intrâsset *condensam sylvam,* implicita sunt ramis cornua.

5. Tum demum tibias laudabat, & cornua damnabat, quæ fecêre ut præda esset canibus.
6. *Mor.* Fugienda petimus; petenda fugimus.

7. *Placent, quæ officiunt: quæ conferunt, displicent.*

8. Beatitudinem cupimus, priusquam, *bi sit,* intelligamus.
9. *Opum excellentiam, & bonorum celsitudinem* quærimus; in his beatitudinem sitam opinamur, in quibus tamen *multum laboris est, & doloris.*

10. *Pulchrè id significat* Lyricus ille noster.
Sæpiùs ventis agitatur ingens
Pinus & celsæ graviore casu
Decidunt turres, feriuntque summos
Fulmina montes.

37. Of the Viper, and the File.

1. A *Viper finding a File in a Smiths shop, begun to gnaw it.*
2. *The File smiled, saying, What thou fool, what dost thou do?*
3. *Thou shalt weer out thy teeth, before thou canst wear me, which am wont to bite off the hardnes of the brasse.*
4. *Mor.* Be sure to see with whom thou hast to do.
5. *If thou whettest thy teeth against one stronger than thy self, thou shalt not hurt him but thy self.*

38. Of the Woolves and the Lambs.

1. *There was once a covenant betwixt the Woolves and the Sheep, amongst whom there is naturally discord,* hostages being given on both sides.
2. *The Woolves gave their whelps, and the Sheep their company of dogs.*
3. *Whilst the Sheep were quiet and feeding, the young Woolves* set up an howling, *for the want of their dams.*
4. *Then the Woolves rushing upon them, cryed out, That their faith and covenant was broken; and they pull in peices the Sheep, that were destitute of the* guard of the dogs.
5. *Mor.* It is folly, if in a league thou deliver the things that keep thee safe, to the enemy.
6. *For he that hath been an enemy, hath not yet perhaps ceased to be an enemy; and peradventure he may take occasion to fall upon thee, being* deprived of thy safeguard.

39. Of the Wood, and the Countryman.

1. AT what time *also the Trees spoke, a Countryman came into a Wood; he intreats it, that he might have leave* to get a shaft for his ax.
2. The Wood consented.
3. *The Countryman, when his ax was fitted, began* to cut down the Trees.
4. *Then, and indeed too late, it repented the Wood of its readinesse* to do a courtesie; *it was sorry that its self was* the cause of its own destruction.
5. *Mor.* Have a care to whom thou dost a good turn.
6. *There have been many, that after they have received a courtesie, have abused it, to the undoing of the bestower of it.*

40. Of the Members, and the Belly.

1. THe foot and the hand once accused the belly, *because their gains were consumed by it, that would not work.*
2. *They bid, that it should either take pains, or else that it should not desire to be maintained.*
3. *It beseecheth them, once or twice*
4. *Yet the hands deny it sustenance.*
5. *The belly being empty for want of meat, when all the limbs began to be feeble, then at last the hands would be officious; but that was too late.*
6. *For the belly being weak for lack of use,* refused the meat.

7. So

37. *De Viperâ, & Limâ.*

1. IN fabricâ offendens limam Vipera, cœpit rodere.
2. Subrisit lima, Quid, inquiens, inepte? quid agis?
3. Tu tibi antè *contriveris dentes*, quàm me atteras, quæ duritiem æris præmordere soleo.
4. Mor. *Etiam atque etiam vide, quicum tibi res sit.*
5. Si in fortiorem *dentes acuas*, non illi sed tibi nocueris.

38. *De Lupis, & Agnis.*

1. LUpis & agnis, quibus naturâ est discordia, fœdus aliquando fuit, *datis utrinque obsidibus.*
2. Lupi suos catulos, oves canum cohortem dedêre.
3. Quietis ovibus ac pascentibus, lupuli matrum desiderio *ululatus edunt.*
4. Tum lupi irruentes, fidem fœdusque solutum clamitant, ovesque *canum præsidio* destitutas laniant.
5. Mor. *Insciitia est, si in fœdere tua præsidia hosti tradas.*
6. Nam qui hostis fuit, hostis forsan nondum esse desiit; fortassis & *causam ceperit*, cur te *nudatum præsidio* adoriatur.

39. *De Sylvâ, & Rustico.*

1. QUo tempore etiam *arboribus suus sermo erat*, venit rusticus in sylvam, rogat ut *ad securim suam tollere* liceat *capulum.*
2. *Annuit sylva.*
3. Rusticus, aptatâ securi, cæpit *arbores succidere.*
4. Tum, & quidem serò, pœnituit sylvam suæ *facilitatis*: doluit seipsam *esse causam sui exitii.*
5. Mor. *De quo bene merearis, vide.*
6. Multi fuerunt, qui, accepto beneficio, in authoris abusi sunt perniciem.

42. *De Membris, & Ventre.*

1. PEs & manus ventrem olim incusârunt, quòd ab otioso eo lucra ipsorum vorarentur.
2. Jubent aut laboret, aut ali nè petat.
3. Supplicat ille, semel atque iterum.
4. Negant tamen manus alimentum.
5. Exhausto inediâ ventre, ubi cæpêre omnes artus deficere, tum manus voluit tandem officiosi esse; verùm id serò.
6. Nam venter desuetudine debilis, *cibum repulit.*

7. Ita

7. *So all the limbs, whilest they envyed the belly, dyed with the belly, when it dyed.*

8. Mor. *As it is in the society of the members, so is humane society.*

9. *A member stands in need of a member, and a friend stands in need of a friend.*

10. *Wherefore we must make use of mutual offices, and mutual labours: neither do riches nor titles of honour sufficiently defend a man.*

11. The only and main guard is, the friendship of many.

41. Of the Ape and the Fox.

1. *AN Ape intreateth a Fox, that he would bestow a piece of his tail on her, to cover her buttocks: for it was a burden to him, which would be of use and an honour to her.*

2. *The Fox answers, That he had nothing too much, and that he had rather have* the ground swept with his tail, *than the Apes buttocks to be covered with it.*

3 Mor. *There are some that stand in need, and there are some that have too much:* yet, no rich men have that fashion, to comfort poor men with the superfluous means.

42. Of the Stag and the Oxen.

1. *A Stag running away from the hunter, betook himself into a* beast-house: *He intreateth the Oxen, that he might lie hid in the cratch.*

2. *The oxen said, He could not be safe; for the Master and the servant would be there presently.*

3. *He said, he was secure, if so be they would not betray him.*

4. *The servant comes in, and doth not see him hid in the hay; he goes his way out.*

5. *The Stag begins to be jocund, and to fear nothing now.*

6. *Then one of the oxen being grave, both for his age and advice, saith, It was an easie thing to deceive this fellow, that is* (as blind as) a Mole: *but how thou canst be hid from our Master, who is* (as quick sighted, as) Argos,

This is the toil, this is the work.

7. Presently after a while, *comes in the Master, who, that he might correct the servants negligence, viewing every thing with his eyes, and* trying what was in the cratch with his hand, caught hold of the Stags horns *under the hay: He calls upon his servants, they run to him, they* enclose the Deer, *and take him.*

8. Mor. *In adversities and dangers, lurking places are* hard to be found: *whether it be, because Fortune vexeth poor men, as she begun: or, because they, being hindred with fear, betray themselves through indiscretion.*

43. Of the Lyon and the Fox.

1. *THe Lion was sick, the living creatures came to visit him: only the Fox deferred his service*

2. *The Lion* sends a messenger to him with a letter, *which wished him to come, saying, That his only presence would be very acceptable to the Lyon, and that there would be no danger why the Fox should fear: for first,* the Lyon was one that loved the Fox very well, *and therefore* desired to speak with him.

3. *Besides, that he himself was sick, and* lay by it, *so as though he would do him harm,*

7. Ita cuncti artus, dum ventri invident, cum ventre pereunte pereunt.
8. *Mor. Perinde atque* in membrorum ſocietate eſt, ita ſe habet ſocietas humana.
9. Membrum eget membro; amicus eget amico.
10. Quare mutuis officiis, mutuis operibus utendum eſt; neque divitiæ, neque *dignitatum apices*, hominem ſatis tuentur.
11. *Unicum & ſummum præſidium, complurium amicitia eſt.*

41. *De Simia, & Vulpecula.*

1. SImia Vulpeculam orat, ut partem caudæ ſibi donet ad tegendas nates: illi enim eſſe oneri, quod ſibi foret uſui, & honori.

2. Reſpondet illa, nihil nimis eſſe: & ſe malle *humum caudâ ſuâ verri*, quàm ſimiæ nates regi.

3. *Mor.* Sunt qui egent, ſunt quibus ſupereſt, *nulli tamen divitum id moris eſt*, ut *re ſuperfluâ beet egenòs.*

42. *De Cervo, & Bobus.*

1. CErvus venatorem fugiens, conjecit ſe in *ſtabulum*: boves orat, ut in præſepi latitare liceat.
2. Boves tutum eſſe negant: mox enim & dominum & famulum affuturos.
3. Ille ſecurum ſe eſſe ait, modò nè ipſi prodant.
4. Intrat famulus, occultum fœno non videt: exit.
5. Gaudire cervus, & nihil jam timere.
6. Tum unus è bobus, & ævo & conſilio gravis, Facilè, inquit, erat hunc (qui *talpa eſt*) fallere; ſed ut herum (qui *Argus eſt*) lateas,

Hic labor, hoc opus eſt.

7. *Mox deinde* introgreditur herus: qui, ut ſervi negligentiam corrigat, cuncta luſtrans oculis, & *præſepe manu tentans, cervi deprehendit* ſub fœno *cornua*: inclamat famulos, accurrunt, *feram concludunt*, capiunt.
8. *Mor.* In adverſis rebus, periculis, & tebræ *difficiles* ſunt *inventu*: aut quia miſeros, ut cœpit, fortuna exagitat; aut, quia ipſi, metu impediti, *conſilii* ſemet *imprudentiâ* produnt.

43. *De Leone, & Vulpecula.*

1. LEo ægrotabat, viſebant animalia; unâ officium differente Vulpeculâ.

2. Ad hanc *legatum mittit* leo *cum epiſtolâ*, quæ venire admoneat: gratiſſimam rem ægroto fore ejus unius præſentiam: nec quicquam periculi fore cur vulpecula metuat: *leonem* enim primùm quidem *amiciſſimum eſſe vulpeculæ*, ideòque *percupere ejus colloquium.*

3. Deinde ægrotum eſſe, & *decumbere*, ut; etiamſi (*id quod non erat*)

harm, (a thing that was not) yet he could not.

4. *The Fox writes back, That he desired, that the Lion might recover, and that he would pray to god for that; but he would not come and see him, for he was affrighted with the foot-steps.*

5. *Which foot-steps, forasmuch as they are all towards the Lion's den, and none from it wards, that matter was a token, that many living creatures went in, but none came out.* Horace *saith,*

6. What once the Fox to the sick Lion said,
I will relate: The meeting made me afraid,
Which all look to thee wards, but none look back.

7. *Mor.* Beware thou do not trust words; unless thou doest take heed, thou shalt often be beguiled.

8. Thou mayst guess at men both by their words and deeds, and by the deeds the words are to be judged.

44. Of the Fox, and the Weesel.

1. A *Fox being lean with long fasting, crept by chance through a narrow hole, into a* corn wicket; *in which, when he had well feed, his* leg'd-belly *hindred him, as he strove to go out again.*

2. *A Weesel, a good way off, seeing her striving, at the last telleth her, If she had a mind to go forth, she should come lean again to the hole, which she got in at, when she was lean.*

3. Mor. *You may see many to be pleasant and cheerful in a mean condition, being void of cares, and* free from the troubles of the mind.

4. *But if those men become rich, you shall see them* to go heavily, *and never to* shew a merry look, *being* full of cares, and overwhelmed with troubles of the mind.

5. *Thus* Horace *sings this tale, in the first book, and seventh Epistle.*

A Fox by chance crept through a little hole,
Into a basket, that did store of grain:
And having fed, he strove, with's belly full,
To get out thence again, but all in vain.
A Weesel bids him, if he thence would pass,
Go to the hole lean, as at first he was.

45. Of the Horse, and the Stag.

1. A *Horse* made war *with a Stag.*

2. *And being beaten at the last out of the pastures, he besought man's help.*

3. *He comes back with a Man, he goes down into the plain field; and he that was not overcome before, is now made conqueror.*

4. But for all this *when the enemy was overcome, and* brought to an under, *the Victor himself* could not chuse but obey the Man.

5. *He carrieth a rider on his back, and a bridle in his mouth.*

6. Mor. *Many strive against poverty, which when it is overcome by fortune or industry, the conqueror's liberty is often lost.*

7. *For being Lords and* Masters of poverty, *they begin to serve riches: they are tormented with the scourges of covetousness, they are held in with the bridle of shame; neither do they* keep a mean in getting, *nor dare they* (a just punishment indeed

velit, nocere tamen non queat.

4. Rescribit vulpecula, Optare se ut Leo convalescat, idq; oraturam superos, cœterum minimè visuram; terreri enim se vestigiis.

5. Quæ quidem vestigia cùm omnia sint antro leonis adversa, & nulla aversa, *eam rem indicium esse*, multum quidem animalium introisse, sed exisse nullum. *Horatius.*

6. *Olim quod vulpes ægroto cauta leoni,*
Respondit, referam; Quia me vestigia terrent,
Omnia te adversum spectantia, nulla retrorsum.

7. Mor. *Cave fidem habeas verbis. Ni caveris, sæpe tibi dabuntur verba.*

8. *Capienda est conjectura tum ex verbis, tum ex factis; & ex his illa sunt judicanda.*

44. *De Vulpecula, & Mustela.*

1. Vulpecula, longâ inedia tenuis, fortè per angustiorem rimam ad *cumeram frumenti* repsit: in quâ cùm probè pasta fuit, deinde rursus tentantem egredi *distentus* impedit *venter.*

2. Mustela luctantem procul contemplata, tandem monet, si exire cupiat, ad cavum macra redeat, quò macra intraverat.

3. *Mor.* Videas complures in mediocritate lætos esse, atque alacres, vacuos curis, *expertes animi molestiis.*

4. Sin hi divites facti fuerint, videbis eos *mœstos incedere*, nunquam *frontem porrigere, plenos curis, animi molestiis obrutos.*

5. Hanc fabellam sic *Horatius* canit, lib. 1. Epist. 7.

Fortè per angustam tenuis Vulpecula rimam
Repserat in cumeram frumenti: pastaque rursus
Ire foràs pleno tendebat corpore, frustra.
Cui Mustela procul, Si vis, ait, effugere istinc,
Macra cavum repetas arctum, quem macra subisti.

45. *De Equo, & Cervo.*

1. Equus gerebat bellum cum Cervo.

2. Pulsus tandem è pascuis, implorabat opem humanam.

3. Redit cum homine, descendit in campum; victus antea jam fit victor.

4. *Sed tamen*, hoste devicto & sub *jugum misso, ipse victor necesse est* serviat *Homini.*

5. Equitem fert dorso, frænum ore.

6. *Mor.* Dimicant multi contra paupertatem; quâ per fortunam & industriam victâ, sæpe victoris interit libertas.

7. Domini quippe & *victores paupertatis*, servire incipiunt divitiis; anguntur avaritiæ flagris, parsimoniæ cohibentur frænis; nec *quærendi* tenem

indeed of covetousness) make use of the means which they have got.

8. Horace *speaks of this, in the first book of his Epistles, and the tenth Epistle.*

The Stag did beat the Horse out of the field,
Who found himself too weak, but, loath to yield,
He crav'd man's help, and underwent the rein:
But having quelld his foe by might and main,
The Rider from his back he could not get,
Nor bit out of his mouth, but bears them yet:
So he that poverty doth strive to flie,
Wants, that's than gold more pretious, Liberty,
The wretch his Master bears; a slave is he,
That cannot with a little content be.

46. Of two young Men.

1. *Two young men* make, as though they would buy meat *at a Cooks.*

2. *Whilst the Cook* was doing other things, *the one snatcheth a piece of flesh out of the basket, and gives it to his fellow, that he might hide it under his cloaths.*

3. *The Cook, as soon as he saw a piece of flesh to be gone out of the basket,* began to charge them *both* of theft.

4. *He that had taken it away, swore by* Jove, *that he had nothing: and he that had it, swore often, that he took nothing away.*

5. *To whom the Cook said, Truly* the thief *now is* unknown to me, *but he by whom you have sworn, saw, and knoweth him.*

6. Mor. *If we do any thing amiss, men do not presently know it; but God, who sitteth above the heavens, and beholdeth the bottomless depth, seeth all things.*

7. Which if men do but consider, they will sin more chastly and warily.

47. Of the Dog, and the Butcher.

1. *When a Dog had stolen a piece of flesh from a butcher in the shambles,* he ran presently away with it as fast as he could.

2. *The butcher* being daunted with the loss of the thing, *at the first held his peace; afterwards,* when he came to himself, *he called to him thus a great way off,* O thou arrant thief, *run secure, thou mayst without any danger, for thou art safe now, because of thy swiftness; but hereafter thou shalt be* watched more narrowly.

3. Mor. *This fable signifieth,* that almost all men become then at last most wary, when they have sustained loss.

48. Of the Dog, and the Sheep.

1. A *Dog* commenced an action against a sheep, *bawling, that she* ought him a loaf which he lent her.

2. *The sheep* denieth the action.

3. *The Kite, the Woolf, and the Vulture are sent for; they affirm the thing.*

4. The sheep is cast; *the dog taketh her away hastily, and eateth her, being all.*

5. Mor. *Both* every one knows, *and this little tale doth very well teach, that* very many are over-born by false witness-bearing.

modum, nec (*juſto quidem avaritiæ ſupplicio*) *partis rebus* audent uti.

8. De hâc re *Horatius*, lib. I. Epiſtolarum, 10. Epiſt.

Cervus equum pugnâ melior, communibus herbis
Pellebat, donec minor in certamine longo
Imploravit opes hominis, frænumque recepit.
Sed, poſtquam victor violens diſceſſit ab hoſte,
Non equitem dorſo, non frænum depulit ore.
Sic, qui pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus, atque
Serviet æternùm, quia parvo neſciat uti.

46. *De duobus Adoleſcentibus.*

1. ADoleſcentes duo opſonium apud coquum *ſeſe empturos ſimulant.*

2 Coquo *alias res agente*, carnem alter è caniſtro arripit: dat ſocio, ut ſub veſte occultet.

3. Coquus ſubreptam ſibi carnis partem ut vidit, *furti* utrumque capit *inſimulare.*

4. Qui abſtulerat, per *Jovem* nihil habere: is verò qui habuit, nil ſe abſtuliſſe identidem prejerat.

5. Ad quos, *Me quidem*, inquit coquus, *fur nunc latet*: ſed is inſpexit, is ſcit, per quem juraſtis.

6. *Mor.* Si quid pecc vimus, id ſtatim non ſciunt homines: at Deus omnia videt, qui ſedet ſuper cœlos, & intuetur abyſſos.

7. *Quod ſi cogitent homines, ſuppreſſiùs, prudentiúſque peccabitur.*

47. *De Cane, & Lanio.*

1. CAnis in macello, cùm lanio carnem abſtuliſſet, *in pedes ſeſe continuò, quantum potuit, conjecit.*

2. Lanius, *jacturâ rei perculſus*, primùm tacuit: deinde *animum recipiens*, ſic procul acclamavit, *O furaciſſime* curre tutus, impunè tibi licet, tutus enim es nunc ob celeritatem: poſthac autem *cautiùs obſervaberis.*

3. *Mor.* Hec fabula ſignificat, *pleroſque omnes tum demum fieri cautiores, ubi damnum acceperint.*

48. *De Cane, & Ove.*

1. CAnis *ovem in jus vocat, panem ex mutuo debere* clamitans.

2. Illa *it inficias.*

3. Milvus, Lupus, Vultur accerſuntur; rem affirmant.

4. *Damnatur ovis*, damnatam canis rapit ac *deglubit.*

5. *Mor. Falſis teſtimoniis opprimi* quàm plurimos, tum *nemo neſcit*, tum hæc quàm optimè docet fabellula.

49. Of the Lamb, and the Woolf.

1. A *Woolf met a Lamb that kept company with a He goat: he aſk'd him, Why, having left his Dam, he rather followed a* ſtinking He-goat; *and perſwades him, that he would go back again to his Dam's* dugs, that ſtruted out with milk; *hoping that ſo it will come to paſſe, that he ſhould pull him in pieces, being drawn aſide.*

2. *But he ſaid, O Woolf, my Dam committed me to him; an eſpecial care to look after me is committed to him; I muſt obey my parent rather than thee, who deſireſt to draw me aſide by theſe words, and by and by to pull me in pieces, being drawn aſide.*

3. *Mor.* Do not truſt all men, *for many, whilſt they ſeem* to be willing to do others good, *conſult for themſelves in the mean time.*

50. Of a young-Man, and a Cat.

1. *When a young man took delight in, and loved a Cat, he wearied* Venus *with intreaties, that ſhe would turn the Cat into the ſhape of a woman.*

2. Venus *pittied and heard him, when he prayed: There is made a change of the ſhape; which liked the young man, being deeply in love, very well. Forſooth, ſhe was* all pretty-ſappy, all pretty white, all pretty handſome.

3. And not very long after, *the goddeſſe, deſiring much to try whether the Cat had changed her manners alſo with her body, lets in a little mouſe, down through* the little court.

4. *There befell* a thing, that very much deſerved laughter and ſport.

5. *The little woman preſently* makes after the little beaſt, *when ſhe ſaw her.*

6. Venus *taking it ill, changed the woman's look into a cat.*

7. *Her hands to feet, her armes to thighs turn'd thus,*
A tail is added, and ſhe's made a Pus.

8. *Mor.* They change the air, not mind, that o'er-ſea run.

9. *And,* it is too hard a thing to leave the things one is uſed to,

10. Horace *ſaith:*

Though Nature with a fork thou doſt expell,
Yet will it ſtill recoil.

51. Of the Husband-man, and his Sons.

1. A *Husband man had a great many young men to his ſons, and they were at diſcord, amongſt themſelves; whom the father ſtriving to perſwade to love one another when he had laid down* a bundle of ſticks, *he bids every one ſeverally break it, as it was* tied together with a ſhort cord.

2. The weak youths *ſtrive in vain.*

3. *The father looſeth it, and gives to every one a little rod, which when every one, according to their* little ſtrength, *eaſily brake, he ſaid, O little ſons, no* body will be able to overcome you, if you hold thus together.

4. *But if ye will* wound one another, and make civil war, *ye will be at the laſt a prey to the enemies.*

5. *Mor. This Apologue teacheth,* that ſmall means increaſe by concord, *and* great means waſte to nothing by diſcord.

49. *De Agno, & Lupo.*

1. AGno comitanti caprum lupus fit obviàm; rogitat cur, relictâ matre, *olidum* potius sequatur *hircum*; suadetque ut ad *distenta latte* matris *ubera* redeat; sperans ita fore, abductum ut lanier.

2. Ille verò, Mater me, O lupe, inquit, huic commisit; huic summa cura servandi data est: parere tibi potiùs quàm tibi obsequendum, qui me seducere istis dictis postulas, subductum mox discerpere.

3. Mor. *Noli omnibus fidem habere*; *multi* enim, dum alii videntur *velle prodesse*, sibi interdum consulunt.

50. *De Adolescente, & Cato.*

1. CÙm adolescens quidam in deliciis amoribusque usurpâsset catum, *Venerem* precibus fatigavit, ut catum in fœminam transfiguraret.

2. Commiserescit & audit orantem *Venus*: fit metamorphôsis, quæ adolescenti miserè amanti perplacuit: nempe, *tota succi plenula, tota candidula, tota elegantula*,

3. Nec verò ita multò post, percupiens experiri dea nunquid catus cum corpore mutâsset & mores, per *impluvium* immittit musculum.

4. Ibi *risu prorsus atque ludo res digna* accidit.
5. Conspectum illicò b stiolam *insequitur muliercula*.
6. *Venus* indignans, fœminæ vultum in catum mutavit.
7. *Cum pedibusque manus, cum parvis brachia mutat,*
Cruribus: & cauda est mutatis addita membris.
8. Mor. *Cœlum non animum mutant, qui trans mare currunt.*
9. *Nimisque difficile est, assueta relinquere.*
10 Horat:
Naturam expellas furca licèt, usque recurret.

51. *De Agricolâ, & Filiis.*

1. COmplures habebat agricola adolescentulos, iique inter se discordes fuêre; quos pater elaborans trahere ad mutuum amorem, appositio *fasciculo*, jubet singulos brevi *circumdatum funiculo* effringere.

2. *Imbecilla* nequicquam conatur *statura*.

3. Solvit pater, reddiitque singulis virgulam: quam cùm pro suis quisque *viribus* facilè frangeret: O, inquit filioli, *sic concordes, vos vincere poterit nemo.*

4 Sed si *mutuis volueritis sævire vulneribus*, atque *intestinum agitare bellum*, eritis tandem præda hostibus.

5. *Mor.* Docet hic Apologus, *Concordiâ parvas res crescere, discordiâ magnas dilabi.*

52. Of the Country-Man, and the Horſe.

1. A *Country-man brought along the way* a lere horſe, *and an aſſe*, ſoundly loaden with fardels.

2. *The little aſſe being weary, intreats the horſe, that he would help him with his loading*, if he would ſave his life.

3. *The horſe ſaith*, He would not do it.

4. *The little aſſe at the length*, being tired with the weight of his pack, *lieth down and dieth.*

5. *His Maſter* layeth all the load, *and the skin of the dead aſſe too*, upon the horſes back.

6. *With which, when he was preſſed down, he ſaith, O me poor wretch, I am now thus tormented* according to mine own deſert, *who would not ere while help* the aſſe, *that was* over loden.

7. Mor. *We are admoniſhed by this tale*, to help our friends that are oppreſſed.

8. Our country (*ſaith* Plato) challengeth a part of our birth to it ſelf, and our friends a part.

53. Of the Collier, and the Fuller.

1. A *Collier invited a Fuller* to dwell *with him* in one houſe.

2. *The Fuller ſaith, My friend*, that is neither pleaſure nor profit to me: *for, I greatly fear, leſt what I waſh clean, thou moyeſt make as black as a coal is.*

3. Mor. *We are admoniſhed by this tale, to walk with* blameleſs perſons; *we are admoniſhed*, to avoid the company of wicked men, as a plague.

4. Company (*ſaith* Campanus) draws men; and acquaintance alſo ſcrewe'h into mens behaviour; and every one becometh juſt ſuch, as they with whom he converſeth.

54. Of the Fowler, and the Ring-dove.

1. A *Fowler* went a birding; *he ſeeth a Ring dove a great way off*, making her neſt in a very high tree; *he makes haſte: Laſtly*, he lies wait to hit her; *he* treads upon a ſnake with his heel.

2. *He ſtung him.*

3. *He being affrighted with the ſuddain harm, ſaith, Woe is me, poor man! whilſt* I lie in wait to deceive another, I my ſelf am utterly undone.

4. Mor. *This little tale ſignifieth, that* they are ſometimes beguiled by their own craſts, who attempt alteration in a State.

55. Of a Trumpeter.

1. A *Trumpeter was taken by the enemies, and led away.*

2. *He trembled, and beſought them to ſpare a harmleſs perſon: He ſaid, that he, for as much as he never* bare *any* arms, *except a Trumpet, could not indeed kill a man*, much leſſe *would he.*

3. *They on the contrary ſpake roughly* againſt him, *both with a cruel muttering and blowes.*

4. *They*

52. De Rustico & Equo.

1. RUsticus *equum vacuum, asinumque sarcinulis egregiè onustum* producit ad viam.

2. Defessus asellus equum, sibi onera ut adjuvet, orat, *si salvum velit.*

3. *Negat facturum* equus.

4. Asellus tandem *sarcina pondere gravatus* procumbit, moritur.

5. Herus omne *onus*, mortui quoque aselli corium, *in equi dorsum reclinat.*

6. Quibus cùm ille deprimeretur, Me miserum! inquit, *merito meo* sic nunc excrucior, qui dudum *laboranti asino* opitulari nolui.

7. *Mor.* Monemur hac fabula, ut *oppressis subveniamus amicis.*

8. *Ortûs nostri* (inquit *Plato*) *partem sibi patria vendicat, partem amici.*

53. De Carbonario, & Fullone.

1. FUllonem invitabat carbonarius, ut secum, *in unis ædibus habitaret.*

2. Fullo, *Non est*, inquit, mi homo, *istud mihi vel cordi, vel utile*: vereor enim magnopere, nè quæ ego eluam, tu *redas tam atra quàm carbo est.*

3. *Mor.* Monemur hoc Apologo, cum *inculpatis* ambulare; monemur *sceleratorum hominum consortium, velut pestem quandam, devitare.*

4. *Trahunt* (inquit *Campanus*) *hominem sodalitia; commercia etiam in mores penetrant; & perinde quisque evadit, ut ii quibuscum versatur.*

54. De Aucupe, & Palumbo.

1. *Tvenatum* aucupe: videt nidulantem procul *in altissima arbore* palumbum; adproperat: denique *insidias molitur; premit calcibus anguem.*

2. Hic mordere.

3. Ille, improviso exanimatus malo, Me miserum! inquit, *dum alteri insidior, ipse dispereo.*

4. *Mor.* Significat hæc fabella, *nonnunquam eos suis artibus circumveniri, qui res novas moliuntur.*

55. De Buccinatore.

1. BUccinator quidam ab hostibus capitur, abducitur.

2. Trepidare ille, supplicare ut parcant innoxio; se, quando nihil *armorum* nunquam præter unam buccinam *gestaverit*, hominem nè potuisse quidem occidere, *nedum* voluisse.

3. Ibi contrà murmure tum sævo, tum verberibus, intonant.

4. Nihil

4. *Thou rogue*, thou hadſt as good ſay nothing; *thou doeſt hurt moſt of all, and* thou ſhalt *now* be hanged here; *becauſe whereas thou (as thou confeſſeſt) art* unskilled in military affairs, thou ſtirreſt up, and ſetteſt on other men courage.

5. Mor. *Some offend moſt grievouſly, who adviſe Princes, that are* otherwiſe prone enough to miſchief, *to do unjuſtly, and* do buz into their ears ſome ſuch words as theſe.

6. What do you make any queſtion? *Have you forgot that you are a Prince?* May not you do what you liſt? *You are greater than the Laws, the name of a* Law-breaker *can ſcarce light upon you, who do bear ſway even over the Laws themſelves.*

7. Your ſubjects have nothing which is not yours. *You are able both to ſave and to deſtroy. It is lawful for you,* to make him wealthier or more honourable, whom you think good. *It is lawful for you to take away his wealth and honour when you pleaſe.*

8. *Some things condemn or commend other men; every thing will be very commendable for you.*

56. Of the Woolf and the Dog.

1. A *VVoolf meets a Dog*, as it chanced, *in the wood*, before it was light; *he aſketh him how he doth*, he is glad to meet him; *and at the laſt aſketh him, how he came to be ſo ſlick.*

2. *To whom he ſaid, my Maſters care hath done this; for, my Maſter cheriſheth me, when I fawn upon him, I am fed from my Maſters moſt fine table, I never uſe to* ſleep in the open air; *and* beſides, it cannot be ſaid, how all the family make much of me.

3. *Truly, ſaith the VVoolf, thou art very happy, Dog,* that haſt light upon ſuch a kind and gentle Maſter, *with whom, O, I could wiſh too, that I might dwell; then* no living creature in the world *ſhould be more happy than I.*

4. *The Dog, ſeeing the VVoolf to be very* deſirous of a new condition, promiſeth that he would bring it about, that he ſhould find ſome reſpect from his Maſter, ſo he would but abate ſomething of his old fiercenеſſe, *and undergo ſervice.*

5. He is reſolved; *it pleaſed the VVoolf to walk along to along to the* farm-houſe: they have a great deal of very pleaſant diſcourſe upon the way.

6. *And afterward, when it grew light, the VVoolf eſpying* the Dogs neck worn bare, *ſaid, O Dog,* what ails that neck of thine, with the hair all off it?

7. *I uſed, ſaid he, being* ſomewhat fierce, to bark at, *and ſometimes* to bite ſtrangers as well as friends; *and* my Maſter, not enduring that, did often beat me, *forbidding me withall to ſet upon any, but a Thief or a VVoolf.*

8. *I am* overmaſtered *and made more wild,* by being *thus* beaten, *and I have kept this mark of my* inbred churliſhneſs.

9. *The VVoolf, when he heard this, ſaith,* I will not buy *thy Maſters* friendſhip at ſuch a rate.

10. *Therefore, farewel, Dog, with that ſlavery of thine;* my own liberty is better for me.

11. *Mor.* It is more deſirable to be maſter in a mean cottage, and to eat brown bread, than to enjoy dainty cheer in a ſtately palace, and to be liable to danger, and live in fear.

12. For liberty is baniſhed out of a great houſe, where wrong muſt be taken and paſſed over in ſilence.

57. Of

4. *Nihil agis*, ſcelus, maximè noces, atque nunc hic *trucidabere*; quòd, cùm ipſe (ut fateris) ſis *rei militaris imperitus*, cornu iſto tuo *aliorum excitas evibráſque animos*.

5. *Mor.* Graviſſimè peccant nonnulli, qui *ad mala alioqui ſatis pronis* principibus, ut iniquè agant, conſulunt, atque *hujuſmodi quædam ad illorum aures occinunt*.

6. *Quid etiam dubitas?* An te principem eſſe oblitus es? An *non tibi quod libeat, licet*? Tu legibus major: in te *legirupæ* nomen cadere haud poteſt, qui ipſi etiam dominari legibus.

7. *Tui nihil poſſident, quod tuum non ſit.* Tu potes & ſervare & perdere. Tibi fas eſt *opibus dignitatéque augere, quem viſum ſit.* Fas eſt, ubi libuerit, adimere.

8. *Mor.* Alios alia vel damnant, vel commendant: Tibi nihil non honeſtiſſimum futurum.

56. *De Lupo & Cane.*

1. LUpus cani *ante lucem* in ſylvâ *fortè fortuna* ſit obviam; ſalutat, *adventum gratulatur*: denique rogat, quo pacto tam ſit *nitidus*.

2. Cui ille, Herilis cura hoc efficit: herus me blandientem ſibi demulcet, de menſa paſcor herili nitidiſſimâ, nunquam *ſub dio dormito, tum univerſæ familiæ dici non poteſt quàm ſim gratus*.

3. Ne tu inquit lupus, multò es feliciſſimus, ô cani! *cui tam benignus & comis contigit herus*, quocum O utinam commorari & mihi liceat; *nullum* me *animantium* eſſe *uſpiam* fortunatius.

4. Canis, *novi ſtatûs cupidiſſimus* videns lupum, *effecturum ſe pollicetur*, ut *hæreat in parte aliquâ apud herum, modo de priſtinâ ferociâ aliquid remittere*, & ſervitutem ſervire, *velit*.

5. *Stat ſententia*: Lupo libitum eſt deambulare *ad villam*; *ſermones edunt in itinere prorſus jucundiſſimos*.

6. Poſtea verò cum illuxit, *contritum canis collum*, videns lupus, *Quid ſibi* vult, inquit, O canis, *tus iſthæc prorſus depilata cervix?*

7. Solebam, inquit ille, *feroculus, notis pariter & ignotis allatrare, obmordereque* nonnunquam. *Id ægrè ferens herus crebris me tundebat verberibus* prohibens etiam nè quem præter furem lupumque dorerer.

8. Ego ſic *vapulando victus ſum*, & mitior factus, hocque *genialis ſævitiæ* ſervavi ſi num.

9. Lupus, hoc audito, Ego, inquit, heri tui *amicitiam tanti non emo*.

10. Vale igitur, O canis, cum tuâ iſthâc ſervitute; *mihi mea potior eſt libertas*.

11. Mor. *Optabilius eſt humili caſa dominum eſſe, & panem atrum vorare, quàm in ampliſſimâ regiâ opiparis menſis frui, & obnoxium trepidumque degere*.

12. Nam, *libertas ſublimi exulat aulâ, ubi accipienda venit, & muſſitanda injuria eſt*.

57. *De*

57. Of the Husband-man, and the Dogs.

1. A *Husband-man, after he had wintered* a good many dayes *in the Country began at the last* to want necessaries; *he* killed his sheep, and after-ward *his she-goats*; *and last of all*, he kills his oxen too, that he might have something wherewithall to maintain his body, that was almost famished.

2. When the Dogs saw that, *they resolved* to save themselves by running away; *for they should live no longer, seeing their Master did not* so much as spare the oxen, whose labour he made use of in doing his country-work.

3. *Mor.* Have a care into what house you put your self for wages.

4. Some Masters are very unkind.

5. *For many now adayes* are grown so mad, that they are ready to kill even their servants, *for any misfortune, harm, or dammage.*

58. Of the Fox, and the Lion.

1. A *Fox*, which was not used to the Lions fiercenesse, *having by chance seen that living creature* once or twice, *did tremble, and run away.*

2. As soon as ever the Lion came and met him the third time, the Fox was so far from fearing any thing, *that* he went boldly to him, *and saluted him.*

3. *Mor.* Use makes us all more bold, even towards them whom we durst scarce look at before.

59. Of the Fox, and the Eagle.

1. A Fox's Cub *ran abroad*; *being caught by an Eagle*, it calls to its dam to help it.

2. *She runs, and intreats the Eagle, that he would let go her Cub, being taken prisoner.*

3. *The Eagle*, having got a prey, flieth to her young ones.

4. *The Fox pursueth her* with a fire-stick which she snatch'd up, *as though she would* burn down her strong holds.

5. *As soon as ever she had* climbed up the tree, *she saith, And now do thou defend thy self and young ones if thou canst.*

6. *The Eagle trembling whilst she* feared her house burning, *said, Spare me and my young ones, and* I will restore what ever I have of thine.

7. Mor. *By the Eagle understand* men of a powerfull and daring spirit: *by the Fox understand* poor folks, *whom* rich folks endeavour all alike, to cavill with, *and revile.*

8. *But*, seeing the Pismires also have their splene, *those weak people sometimes do* handsomely revenge a wrong which they have received.

60. Of the Husband-man, and the Stork.

1. *When the cranes and geese* ate up the sown corn, *the Country-man* set a snare *for them: the cranes were taken, and the geese were taken, and a stork also was taken.*

2. She

57. De Agricolo, & Canibus.

1. AGricola cum ruri *pluſculos* hyemâſſet *dies*, cupit tandem *neceſſariarum rerum* penuriâ *laborare: interfecit oves, mox & capellas*, poſtremò *boves* quoque *mactat, ut habeat quo inedia penè exhauſtum corpuſculum ſuſtentet.*

2. *Id videntes canes, ſalutem fugâ quærere* conſtituunt; ſeſe enim non victuros diutius, quando *nè bobus quidem, quorum in opere ruſtico faciendo utebatur operâ*, pepercit herus

3. Mor. *In quam domum mercedis gratiâ te tradas, vide.*

4. *Nonnulli inhumaniſſimi ſunt heri.*

5. Multi enim hodiè *eò dementiæ prolabuntur*, ut vel *ſervos* infortunio, malo, & damno *libenter mactent.*

58. De Vulpe, & Leone.

1. VUlpecula, *quæ leonis immanitatem inſuetam habebat, ſemel atque iterum* id fortè animal contemplata, trepidare & fugitare.

2. *Cùm jam tertiò obtuliſſet ſeſe obviam leo, tantùm abfuit, ut metuerit quicquam vulpes*, ut *confidenter illum adierit*, ſalutaveritque.

3. Mor. *Omnes nos conſuetudo audaciores facit, vel apud eos quos antea aſpicere vix auſi fuimus.*

59. De Vulpe, & Aquila.

1. V*Ulpeculæ proles* forâs excurrebat, ab Aquilâ comprehenſa, *matris fidem implorat.*

2. Accurrit illa; ut captivam prolem dimittat, Aquilam rogat.

3. Aquila, *nacta prædam, ad pullos ſubvolat.*

4. Vulpes, *correptâ face*, quaſi illius *munitiones incendio abſumptura* eſſet, inſequitur.

5. Cùm jam *arborem aſcendiſſet*, Et ipſa nunc te, inquit, tuoſque ſi potes, tuère.

6. Trepidans aquila *incendium* dum *metuit*, Parce, inquit, mihi parviſque liberis; *tuum quicquid habeo, reddidero.*

7. *Mor.* Per aquilam, *potentis atque audacis animi homines intellige*; per vulpem, *pauperculos*, *quos calumniis premere, contumeliſque afficere divitibus æquè ſtudium eſt.*

8. Verùm, *quando eſt ſua & formicis ira*, impotentes ii *acceptam interdum probè ulciſcuntur injuriam.*

60. De Agricola, & Ciconia.

1. GRuibus anſeribuſque *ſata depaſcentibus, laqueum prætendit* ruſticus; capiuntur grues, capiuntur anſeres, capitur & ciconia.

2. *Supplicat*

2. She begg'd hard for her self, *crying out, that she was* one that did no hurt, *and was neither crane nor goose, but the best of all birds, because she used always to* do all that ever she could for her father, *and to maintain him when he was very* aged.

3. None of these things, *quoth he*, are unknown to me; *but*, forasmuch as we have taken thee with them that did hurt, thou shalt die likewise with them.

4. *Mor.* He that committeth a naughty fact, and he that keepeth company with them that are naught, are punished both alike.

61. Of the Cock and the Cat.

1. A *Cat came to eat up a cock*; and having not reason enough *to do him hurt, he begins to accuse the Cock*, *saying*, *That he was* a bird that troubled others with his noise, *because he* wak'd men when they were asleep, *in the night*, with such a shrill voice.

2. *He said, He was innocent*, *seeing he thus* called up men to their work.

3. *The Cat in the mean time spake earnestly against him*; *Thou villain*, thou hadst *no good do nothing*; thou liest with thy mother, *and dost not refrain from thy sister.*

4. When the Cock endeavoured to clear himself of that too, *the Cat* going on still in a rage, *saith*, *Neither* shall this avail any thing, I will pull thee all in pieces to day.

5. *Mor.* William Gauden *saith*, *It is an old saying*, One may quickly find a stick to beat a dog withall.

6. *A naughty man, if he list, will* undo you whether by right or by wrong.

62. Of the Shepheard, and the Husband-men.

1. A *Boy kept sheep in an* open meadow; *and when he cryed out in jest* many times, *that the Woolf was there*, he raised the husbandmen on all sides.

2. *Whilst they*, having been too often made fools on, *do not come to help him, when he craved their aid in good earnest*, the sheep became a prey to the Woolf.

3. *Mor.* If any one be used to lie, he will scarcely be believed if at any time he shall begin to tell the truth.

4. *That jest in* Horace, *in the seventeenth Epistle of his first book*, *concerning* Planus *the jester, is very like to the foregoing Apologue.*

He that was once befool'd, will not assay,
To help lame *Planus* up in the crosse-way.
Though many a tear he shed, and do protest
By his god *Apis*, I am not in jest:
Believe me, stony-hearts, and your help lend
To one that's lame. Get some to help thee, friend,
That knows thee not, thy neighbours all do cry:
We know thy cheats, and for us thou maist lie.

63. Of the Eagle and the Crow.

1. A *N Eagle flyeth down from a very high rock, upon* the back of a Lamb.

2. *The Crow seeing* [illegible] *thinks it fine sport, like an ape, to imitate the Eagle*;

2. *Supplicat illa, innocentem* seſe clamitans; & nec gruem nec anſerem eſſe, ſed avium omnium optimam, quippe quæ *parenti ſedulò ſemper inſerviret*, eundemque *ſenio confectum* alere conſueverit.

3. *Horum*, inquit, *nil me fugit*; verum, *cum nocentibus poſtquam te cepimus, cum eis quoque morieris.*

4. Mor. *Qui flagitium committit, & is qui impuris ſe adjungit ſocium, pari pœnâ plectuntur.*

61. *De Gallo & Cato.*

1. VEnit ad Gallum comedendum Catus; *non ſatis* autem *habens* ad nocendum *cauſæ*, gallum criminari occipit, *obſtreperam* eſſe *avem* dictitans, utpote quæ *voce tam acuta* noctu *dormientes homines expergefaciat.*

2. Ille ſe innocentem ait, cùm ſic *excitet ad opera mortales.*

3. Catus interea intonat, *Nihil agis*, ſceleſte; *cum matre rem habes*, nec à ſorore abſtines.

4. *Id gallus quoque cùm expurgare niteretur*; Nec *hoc*, inquit, *perſeverantius ſeviens* Catus, *quicquam faciet*; tu mihi hodie diſcerpêris.

5. *Mor.* Vetus dictum eſſe ait *Guil. Gaudanus*, *Ut canem cædas, facilè invenies baculum.*

6. Malus, ſi libitum fuerit, *quo jure quaque injuriâ, te præcipitem dabit.*

62. *De Opilione & Agricolis.*

1. PUer *editiore pratulo* oves paſcebat, atque per jocum *terque quaterque* lupum adeſſe clamitans, *agricolas undique exciebat.*

2. *Illi ſæpiùs illuſi* ſeriò auxilium imploranti dum non ſubveniunt, *fiunt oves prædæ lupo.*

3. Mor. *Si mentiri conſueverit quiſpiam, huic, ſi quando verum narrare occaperit, haud facilè habebitur fides.*

4. Superiori Apologo finitimus eſt ille, apud Horat. lib. 1. Epiſt. 17. de *Plano* ſcurrâ jocus.

5. Nec, *ſemel irriſus, triviis attollere curat*
Fracto crure planum, licet illi plurimo manet
Lacryma; *per ſanctum juratus dicat Oſirim*,
Credite, non ludo; *crudeles, tollite claudum.*
Quære peregrinum, vicinia rauca reclamat.

63. *De Aquila & Corvo.*

1. R*Upe editiſſimâ* in *agni tergum* devolat Aquila.

2. Videns id Corvus, *imitari, velut ſimia, geſtit* Aquilam: in *arietis vellus*

Eagle; he lets himself down upon a ram's fleece: being let down, he is made fast by the feet; being fastened by the feet, he is caught; being caught, he is thrown to the boys.

3. Mor. *Let every one esteem himself, not by others, but his own worth.*

4. Take measure of thy self by thy own foot, *saith Horace.*

5. *Desire that, and attempt that, which thou art able to perform.*

64. Of the envious Dog, and the Ox.

1. A *Dog lay* in a rack full of hay.

2. *An Ox came to eat.*

3. The Dog rousing himself up, *bind ed him.*

4 *The Ox saith, A mischief on thee, with that envy of thine,* who neither dost eat the hay thy self, nor sufferest me to eat.

5. *Mor.* A great many are of that disposition, *that they envy to another, that which they cannot attain to* for want of understanding.

65. Of the Jack-dow, and the Sheep.

1. A *Jack daw chattered upon a Sheep's back.*

2. *The Sheep said, If thou shou'dst so chatter to a dog,* thou shouldest have some mischief done thee.

3. *But the Jack daw said, I know over whom I insult; I am* troublesome to them that are quietly disposed, and friendly to them that are fierce.

4. Mor. *Bad men are always ready to contest with a weak and honest man.*

5. Every one that is most innocent, is dashed against the ground; *but the body* crieth out against *a mischievous and* hasty man, in his own hearing.

66. Of the Peacock, and the Nightingale.

1. *THe Peacock complaineth to* Juno, *the sister and wife of great* Jupiter, *that the Nightingale* sang sweetly, *but that she* was laughed at by every body, *for her* hoarse squalling.

2. *To whom Juno made answer,* Every one hath his gift from god; *the Nightingale for exceedeth in singing, and thou in feathers*: It becometh every one to be content with his own lot.

3. Mor. *Let us thankfully accept what God hath given us, and not seek greater matters.*

4. *God doth nothing rashly.*

67. Of the old Weesel, and the Mice.

1. A *Weesel, wanting strength, by reason of his old age, was not now able to follow after the Mice, so as he was used to do; he begins* to devise a cunning trick, *he hides himself in* an heap of meal, *thus hoping, that he might hunt without any labour.*

2. *The mice run to him, and whilst they have a mind to eat the meal, they are* all every one *devoured by the Weesel.*

3. Mor. *Where one is destitute of strength, he had need of wit.*

4 Lysander, *the Lacedæmonian, was ever and anon wont to say, that* The Fox's fur

vellus se demittit, demissus impeditur, impeditus comprehenditur, comprehensus projicitur pueris.

3. *Mor.* Non aliorum, sed suâ se quisque virtute æstimet.
4. *Tuo te pede mensura*, inquit *Horatius.*
5. Id velis, id tentes, quod possis.

64. *De Cane invido, & Bove.*

1. ¶ *Ræsepio fœni pleno* decumbebat canis.
2. Venit bos ut eo edat.
3. *Ille sese surrigens* prohibere.
4. Bos. Dii te cum isthac invidiâ perdant, inquit, qui *nec fœno vesceris, nec me vesci sinis.*
5. Mor. *Eo sunt ingenio plerique*, ut alii invideant quod ipsi *mentis inopiâ* assequi nequeant.

65. *De Corniculâ, & Ove.*

1. § Trepitat in ovis lanæ dorso cornicula.
2. Ovis, Cani, inquit, si sic obstreperes, *ferres infortunium.*

3. At cornicula, Scio, inquit, quibus insultem; *placidis molesta, sævis amica.*
4. *Mor.* Impotenti & sincero perpetuò est cum malis parata certatio.
5. *Illiditur solo innocentissimus quisque*; nocentis verò, ac *præferocis hominis auribus obstrepit nemo.*

66. *De Pavone, & Luscinia.*

1. ¶ Avo apud summi *Jovis* sororem & conjugem *Junonem*, queritur, luscinium *suavè cantillare*: se ob *raucam ravim ab omnibus irrideri.*

2. Cui *Juno*, *Dos sua à diis cuique*: luscinia cantu, tu plumis longè superas: *unumquemque suâ sorte decet esse contentum.*

3. *Mor.* Quæ dii largiuntur, grato sumamus animo, neque majora quæramus.
4. Superi temerè agunt nihil.

67. *De Mustelâ senioulâ, & Muribus.*

1. Mustela, præ senio viribus carens, mures jam, ità ut solet, insequi non valebat; *meditari cæpit dolum*; in *farinulæ colliculum* se illatebrat; sic sperans fore, ut citra laborem venetur.

2. Accurrunt mures, & farinam esitare dum cupiunt, *ad unum omnes* à mustelâ vorantur.
3. *Mor.* Ubi viribus quispiam destitutus fuerit, ingenio opus est.
4. *Lysander* Lacedæmonius subindè dicere solebat; *Quò non pervenires leonina*

fur was to be eked to that, where the Lion's skin would not reach.

5. *Which you may expresse more clearly thus,* Where down-right dealing cannot prevail, slight must be used.

68. Of the Country-man, and the Apple-tree.

1. A *Country man every year got very well relished apples off an apple-tree, which he had in a close hard by: he presented the choisest to his Master, that was a Citizen: who, being taken with the incredible sweetnesse of the apples, removed the apple tree at the last to his own home.*

2. *The tree being very old, withered all on a suddain; and there* the apples, as well as the apple-tree, *were lost.*

3. *Which when it was told to the Master of the house, he said, Alas,* it is an hard matter to remove an old tree; *it had been enough, and too much, (if I had known how* to bridle mine appetite) to pluck the fruit from the boughs.

4. Mantuan *hath thus expressed this little tale in verse.*

A Country-man some sweetings pull'd,
And to his Lord them gave;
Who, much delighted with the fruit,
The tree near home would have.
But it being old, soon withered,
And with its apples died:
Alas, 'tis no removing trees
Thus old, the good-man cried.

5. *Mor.* Such men are fools, that are too wise,
And things not fit require:
But he is wise, that weeds how,
To curb his own desire.

69. Of the Lion, and the Frog.

1. A *Lion thought he heard a noise,* he started at it; *he stood still, not without trembling,* expecting some great matter.

2. *At the last, a little frog came out of the water.*

3. *The Lion having laid aside his fear, made haste, and* trode the little beast under his feet.

4. Mor. *This little tale forbiddeth vain fears, as doth that tale concerning* the labour *of the Mountains, translated by* William Gaudane.

70. Of the Pismire.

1. A *Pismire being thirsty,* comes to a spring to drink; *she falls by chance into the spring-well, a Pigeon helps her* a good way off, *by throwing a bough of the tree; the pismire getting upon the bough is saved.*

2. *A Fowler comes, that he might catch the pigeon,* the pismire doth not suffer him, she bites the Fowler by the foot, *and the pigeon flies away.*

3. Mor. *This fable teacheth us very well, that* we must requite courtesie done to us.

71. O

leonina pellis, vulpinam aſſuendam eſſe.

5. Quod ſic lucidiùs dixeris, *Ubi virtus non ſatis poteſt, adhibenda eſt aſtutia.*

68. *De Ruſtico, & Malo.*

1. RUſticus quidam ex malo, quam *in proximo* habebat *agello, ſapidiſſima* quotannis legebat *poma*: hero lecta donabat urbano; qui, illectus incredibili pomorum dulcedine, malum tandem ad ſe tranſtulit.

2. Ea veterrima repentè exaruit, atque ibi *poma pariter & malus* perière.

3. Quod càm patrifamilias nuntiaretur; Heu! *difficile eſt*, inquit, *annoſam tranſplantare arborem*; ſatis ſuperque fuerat (ſi *frænos meæ* noviſſem *imponere cupiditati*) *fructus ramo decerpere.*

4. Hanc fabellam ſic *Mantuanus* cecinit.

Ruſticus ex malo dulciſſima poma legebat,
Unde dare urbano dona ſolebat hero.
Aſt herus, illectus frugum dulcedine, malum
Tranſtulit in laribus proxima rura ſuis.
At quia malus erat ſenior, tranſlata repentè
Aruit, & proles cum genitrice perit.
Heu! malè transfertur, ſenio cùm induruit arbor,
Inquit herus: fuerat carpere poma ſatis.

5. Mor. *Qui nimiùm ſapiunt, atque inconceſſa ſequuntur,*
Deſipiunt: cohibet qui ſua vota, ſapit.

69. *De Leone, & Rana.*

1. AUdire vocem viſus Leo, *proſiliit*; ſubſtitit non ſine trepidatione, *magni quippiam exſpectans.*

2. Egreditur tandem aquis ranula.

3. Leo depoſito metu adproperans, *beſtiolam proculcat pedibus.*

4. *Mor.* Vetat hic Apologus inanes timores, ut illa à *Guilielmo Gaudano* verſa fabula, de partu montium.

70. *De formicâ.*

1. SItiens *venit ad fontem ut biberet* Formica, incidit fortè in puteum: opitulatur *eminùs*, ex arbore dejecto ramo, columba: Ramum conſcendens formica, ſervatur.

2. Adeſt, columbam ut capiat, auceps; *non ſinit formica, aucupis pedem arripit mordicùs*; avolat columba.

3. *Mor.* Docet hæc fabula præclarè, *Meritis referendam eſſe gratiam.*

71. Of the Peacock, and the Magpie.

1. *When the nation of the birds* roved up and down at their own liberty, *they wished they might have a King given them.*

2. *The Peacock thought himself* as worthy as the best, to be chosen, *because he was the fairest.*

3. *When he was* chosen to be King, *the Magpie saith, O King, if the Eagle begin shortly to pursue us, as she is wont, whilst you reign, How will you drive her away?* How will you do to save us?

4. Mor. *The shape is not so much to be looked at in a Prince, as the strength of body; he hath need of discretion.*

72. Of the sick-man, and the Physician.

1. A *Physician* had a sick man in cure, *but he died at the last.*

2. *Then saith the Physician to his kinsfolk,* This man died through intemperancy.

3. Mor. *Unless one leave* drinking *and Venery betimes, he shall either* never come to be old, *or have but* a very short old age.

73. Of the Lion, and others.

1. *THe Lion, the Ass, and the Fox, go on hunting*: good store of game is taken; *and being taken, it is ordered to be divided.*

2. *As the Ass* laid several shares out for every one, *the Lion roared*; *he takes the Asse and pulls him in pieces.*

3. *Afterwards,* he bids the Fox do it; *who being more crafty, when he had* hardly reserved the least share for himself, *having laid aside the best piece by far for the Lion, the Lion asked him,* Who had taught him thus to do?

4. *To whom she said,* The ruine of him *hath taught me,* pointing at the dead Asse.

5. Mor. Hee's happy, who takes heed by others harms.

74. Of the Kid, and the Woolf.

1. A *Kid* peeping out at a window, *did dare* to revile *a VVoolf, as he passed by.*

2. *To whom the VVoolf said, Thou villain, it is not thou that revilest me, but the place.*

3. Mor. *Both time and place do ever add confidence to a man.*

75. Of the Ass.

1. AN *Asse complaining of the* Gardiner's *cruelty, intreated* Jupiter, *that he might have another Master given him.*

2. Jupiter *heard the Asse's prayers, and gives him* a Brick-layer; *with whom when he carried bricks, and* heavier loads on his back, *he came again to Jupiter, and intreated, one might be given him, that was more milde.*

3. Jupiter *laughed at him.*

4. *Yet he never gave over urging, and* intreating so far, till he made him *do it.*

5. *It*

71. *De Pavone, & Pica.*

1. GEns avium cùm *liberè vagaretur*, optabat sibi dari regem.

2. Pavo se *imprimis dignum qui eligeretur*, putabat, quia esset formosissimus.

3. Hoc *in regem accepto*, Pica, O Rex, inquit, si, te imperante, aquila nos perstrenuè, ut solet, insequi cæperit, quo illam modo abiges? *quo nos pacto servabis?*

4. *Mor.* In Principe non tam forma, quàm corporis fortitudo spectanda: opus est prudentiâ.

72. *De Ægroto, & Medico.*

1. MEdicus *curabat ægrotum*: ille tandem moritur.

2. Tum adcognatos medicus, Hic, inquit, intemperantia periit.

3. *Mor.* Bibacitatem & libidinem, nisi quis maturè reliquerit, *ut nimia quam perveniet ad ætatem*, aut *perbrevem* est habiturus *senectutem.*

73. *De Leone, & quibusdam aliis.*

1. LEo, asinus, vulpes eunt venatum: capitur *ampla venatio*; de præda partiri jussa.

2. Asino *singulis singulas partes ponente*, irrugiit leo: asinum rapit, ac laniat.

3. Postea, *vulpeculæ id dat negotii*; quæ astutior, cùm leoni longè optimâ propositâ, *sibi vix minimam particulam reservâsset*, *rogat leo*, *à quo sic docta sit.*

4. Cui illa, *Hujus me*, inquit, *calamitas docuit*; *mortuum asinum ostendens.*

5. Mor. *Felix, quem faciunt aliena pericula cautum.*

74. *De Hœdo, & Lupo.*

1. E *Fenestrâ prospectans* hœdus, prætereuntem lupum *convitiis incessere* audebat.

2. Cui lupus, Non tu, ait, sceleste, mihi convitiaris, sed locus.

3. *Mor.* Et tempus & locus semper audaciam addunt homini.

75. *De Asino.*

1. ASinus, de *hortulani* sævitiâ querens, *Jovi* supplicat, alium dari herum.

2. Exaudit *Jupiter* vota asini, dat *tegularium*: apud quem cùm tegulas *graviores*que *tergo vectaret onera*, accessit rursum ad *Jovem*; orat dari qui mitior sit.

3. Ridere *Jupiter.*

4. Illa tamen non destitit instare, *orare*, usque adeò *donec perpelleret.*

5. *He gives him* a tanner; *whom, when the asse knew throughly, he said, Woe is me poor wretch, who, whilst I am content with no Master, have light upon him, who* (as far as I guesse) will not spare my very skin.

6. Mor. *We alwayes condemn things present, and desire* new things, *which* (*as the Proverb goes*) are not better than the old.

76. Of the Old-Woman, and the Maids.

1. A *Old-woman had a great many maids at home, whom she called up to their work every day,* before it begun to be light, at the crowing of a cock, *which she kept at her house.*

2. *The maids being* vex'd at the last, with the wearisomnesse of their daily business, cut off the cock's head, *hoping that, now that he was killed, they should sleep till noon; but this hope fa led the poor girls.*

3. *For their Mistresse, as soon as she knew that the Cock was killed, bade them* to rise at midnight *ever after.*

4. Mor. Many, *whilst they strive to shun a great evil, fall into another quite contrary.*

5. *It is a very common saying:*

Who fain would shun the one extreame,
Into the other falls.

77. Of the Asse, and the Horse.

1. T*He Asse thought the Horse was happy, because he was fat and* lived in idleness. *But he said, that he himself was unhappy, because he was* lean and hide-bound, *and made use on every day by* an harsh Master, *to carry loads.*

2. *Not long after,* they cried to arms.

3. *Then the Horse,*

A rider from his back did not repell,
Nor bridle from his mouth, nor shafts that fell
Upon his body.——

4. *The Asse, when he saw this,* gave god many thanks, *that he had not made him an Horse, but an Asse.*

5. Mor. *They are miserable, whom the common sort judge happy: and* many are happy, that think themselves very miserable.

6 The Cobler *saith, the King is happy, whom he seeth* to have all things at his will; *not considering about what matters and cares he is distracted, whilst* himself *in the mean time* sings with his honest poverty.

78. Of the Lion, and the she-Goat.

1. A *Lion having by chance espied a she Goat walking* on a very high rock, *advised her, that she would come down rather into the* green meadow.

2. *The Goat said,* I should do so perhaps, if thou wert away: *who doest not perswade me, that I should take any pleasure thereby, but that thou maist have something to devour, being ready to starve for hunger.*

3 Mor. Trust not all men.

4. *For,* some do not advise for thee, but for themselves.

5. Dixilli *coriarium*: quem ubi pernovit aſellus, Me miſerum, inquit, qui diu nullo ſum contentus domino, in eum inciderim, qui *nec corio quidem meo* (*quantum auguror*) *parcet.*

6. *Mor.* Semper damnamus quæ præſentia ſunt, & *nova* appetimus, quæ (ut dicere ſolet) *veteribus non ſunt potiora.*

76. *De Anu, & Ancillis.*

1. ANus quædam domi habebat ancillas complures, quas quotidie *antequam luceſceret, ad galli gallinacei* quem domi habebat, *cantum*, excitabat ad opus.

2. Ancillæ, *quotidiani* tandem *negotii commotæ tædio, gallum obtruncant*, ſperantes, jam nec to illo, in medios ſeſe dies dormituras; ſed hæc ſpes miſeras fruſtrata eſt.

3. Hera enim, ut interemptum gallum reſcivit, *intempeſtâ* deinceps *nocte ſurgere* jubet.

4. *Mor. Non pauci*, gravius malum dum ſtudent evitare, in alterum diverſum incidunt.

5. Pervulgatum eſt:

Incidit in Scyllam, qui vult vitare Charybdim.

77. *De Aſino, & Equo.*

1. ASinus beatum putabat equum, quòd pinguis eſſet & *in otio degeret*: ſe verò infelicem dicebat quòd *maculentus* eſſet, *ac ſtrigoſus*, quotidieque fœndis oneribus ab *inmiti hero* exerceretur.

2. Haud multò pòſt *ad arma clamatum eſt.*

3. Tum equus:

Non equitem dorſo, non frænum reppulit ore.
Nec telum corpore.

4. Hoc viſo, aſinus *magnas diis gratias agebat*, quod non equùm ſe, ſed aſinum feciſſent.

5. *Mor.* Miſeri ſunt, quos vulgus beatos judicat; & *& non pauci beati, qui ſe miſerrimos putant.*

6. *Sutor crepidarius* regem dicit felicem, quem *rerum omnium compotem* videt: non conſiderans, in quantas res & ſolicitudines diſtrahatur, dum interim *ipſe cum optimâ paupertate cantillat.*

78. *De Leone, & Caprâ.*

1. E *Ditâ rupe* ambulantem capram fortè conſpicatus Leo, monet, ut potiùs *in viride partum* deſcendat.

2. Capra, *Facerem fortaſſis*, inquit, *ſi tu abeſſes*, quâ mihi non iſtud ſuades, ut ego indè ullam capiam voluptatem, ſed ut tu habeas quod voras famelicus.

3. Mor. *Omnibus nè habeas fidem.*

4. *Quidam* enim *non tibi, ſed ſibi conſulunt.*

79. Of the Vulture, and others birds.

1. THe *Vulture* maketh as though *ſhe would* keep her birth-day every year; *ſhe invites the little birds to the feaſt.*

2. *They* almoſt all come; *ſhe* entertains them *when they come* with great tokens of joy and reſpects; *but the Vulture teareth them in pieces, after they were entertained.*

3. *Mor.* All are not friends that ſpeak one fair, or ſay, that they are willing to do one a courteſie.

4. *Hereupon, ſaith* Ovid:

Oft under honey, ſweeteſt poyſons lurk.

80. Of the Geeſe.

1. THe *Geeſe ſpoiled the ground with the cranes; which when they were heard,* the country folks roſe preſently upon them.

2. *The cranes, as ſoon as they eſpied the country folks, flew away, but the geeſe were caught,* which being hindred with the weight of their body, *could not flie away.*

3. Mor. *When a City is taken by the enemies,* a poor man eaſily gets away; *but a rich man being taken priſoner, is made a ſlave.*

4. In time of war, riches are rather a burden, than of any uſe.

81. Of Jupiter, and the Ape.

1. WHen Jupiter had a great mind to know, *what mortal Wights had the prettieſt young ones, he gave order, that what ever living creatures there were any where, they ſhould be called together.*

2. They flock to *Jupiter* from all parts.

3. *All ſorts of birds and beaſts were now there; amongſt which, when the Ape alſo came,* carrying *her* ill-favoured cubs in her arms, none could forbear laughing; *nay more,* Jupiter *himſelf* laughed very exceſſively.

4. *Then by and by, quoth the Ape her ſelf,* Yea Jupiter *alſo our judge knoweth,* that my young-ones do quite outſtrip all, as many as be here.

5. *Mor.* Every one thinks his own the faireſt, *as the Proverb ſaith,*

6. *And elſewhere in* Theocritus, *in his* Eidyls.

What is not fair, ſo to the lover ſeems.

82. Of the Oak, and the Reed.

1. THe *Oak being once* full of diſdain and inſolency too, *ſet upon the Reed, ſaying,* If now thou haſt any mettal in thee, come on and fight, *that the end of us two may ſhow, whether is the ſtronger.*

2. *The reed, nothing wondring at ſuch great bragging of the Oak, and* idle vaunting of his valour, *anſwered thus,* I will not now fight, neither am I ſorry for my condition.

3. *For although I be moveable to every ſide, yet I overcome the ſhrill ſtorms: But thou, if once King Æolus ſhould let out the winds that ſtruggle in a vaſt cave, wilt* fall down together-ward, *and then I ſhall laugh at thee.*

4. Mor. *This fable ſheweth, that they are not always the moſt valiant,*

who

79. *De Vulture, aliisque Avibus.*

1. ANnuum se *natalem celebrare adsimulat* Vultur; aviculas ad cœnam invitat.

2. Veniunt *pleræque omnes*; venientes *magno plausu favoribusque accipit*; acceptas laniat Vultur.

3. Mor. *Non sunt amici omnes qui blandè dicunt, aut benignè se facere velle simulant.*

4. Hinc *Ovidius*:

Melle sub hyblæo sæpè venena latent.

80. *De Anseribus.*

1. ANseres unà cum gruibus agrum vastabant; quibus auditis, *rustici protinus in illos feruntur.*

2. Rusticos conspicatæ avolant grues, capiuntur anseres, qui *impediti corporis onere* subvolare non poterant.

3. *Mor.* Expugnatâ ab hostibus urbe, *facilè se subducit inops*; at dives servit captus.

4. *In bello divitiæ magis oneri sunt, quàm usui.*

81. *De Jove, & Simiâ.*

1. JUpiter *scire percupiens*, quisnam mortalium scitissimos ederet liberos, convocari jubet quicquid uspiam est animantium.

2. *Concurrunt* ad Jovem *undique.*

3. Aderat jam alitum pecudumque genus, inter quas & simia, *deformes catulos brachio gestans*, cùm advenisset, *à risu nemo temperare potuit*; quinetiam *Jupiter* ipse *profusè admodum risit.*

4. Ibi continuò simia ipsa; Imò, inquit, novit & Jupiter judex noster, *catulos meos magnopere omnes*, quotquot adsunt, *præcellere.*

5. Mor. *Suum cuique pulchrum*, ut est adagium.

6. Et alibi apud *Theocritum* in *Eidulis.*

Quæ minimè sunt pulchra, ea pulchra videntur amanti.

82. *De Quercu, & Arundine.*

1. FAstûs olim *atque adeo insolentiæ plena* quercus arundinem aggressa est; *Si nunc*, inquiens, *pectus animosum est tibi, procede, agedum*, ad pugnam, ut noster duorum eventus ostendat utra viribus præstet.

2. Arundo quercûs tantam exultationem, *fortitudinisque jactationem vanam* nihil mirata sic respondit, *Certamen nunc abnuo, nec meæ sortis me piget.*

3. Nam, etsi in omnem partem mobilis, tempestates tamen pervinco sonoras; tu, si semel vasto rex *Æolus* antro luctantes emiserit ventos, *concides*, & mihi tum rideberis.

4. *Mor.* Declarat hæc fabula, non semper eos fortissimos esse, qui

(*nullâ*

who (even unprovoked by any injury) do insult over others.

83. Of the Fisherman, and the little Fish.

1. A *Fisher man having thrown a baited hook into the water,* pulled out a little fish.

2. *The prisoner intreated and besought him, that he would let him, being but a very small one, go away, and grow to its full growth, that he might have him afterwards when he was bigger.*

3. *The fisher said,* I will not buy the pig in the poke: *because* I was always of that disposition, *that I choose to get what ever I can for the present.*

4. Mor. *This little fable admonisheth us, that we should not at any time,* forget things certain, for the hope of things uncertain.

5. For what is more fond, *than, as it is in* Tully, *to have uncertain things instead of certain?*

84. Of the Pismire, and the Grashopper.

1. WHen winter drew near, *the Pismire buried corn into her barn-floor,* in the sun shine.

2. *The Grashopper saw that, she ran to her, and begg'd a grain.*

3. *The Pismire said, Why dost not thou also by my example, bury what thou canst in summer, and add to the heap?*

4. *She answered, that she spent that time in singing.*

5. *The Pismire smiling, said, If thou usest to sing in summer,* thou art worthy to starve now.

6. Mor. *We are put in mind by this little fable,* whilst yet we have strength of body, *to get those things, whereby our* feeble old age *may be maintained.*

85. Of the Lion, and the Bull.

1. A *Bull fled from a Lion, and light upon an he-goat:* he made at him with his horns, and frowning look.

2. *To whom the Bull,* being exceeding angry, *said,* Thy sowr countenance doth not affright me, *but I am afraid of an huge Lion: who if he were not* just behind me, *thou shouldst know now, that it is no such small matter to fight with a Bull, and the blood to follow from my wound.*

3. *Mor.* We must not add calamity to them that are in calamity.

4. He is sufficiently miserable, that is once miserable.

86. Of the Nurse, and the Woolf.

1. A *Nurse threatned a boy that cried, that he should be given to the Woolf, unless he held his peace.*

2. *The Woolf by chance heard it, and tarried at the door in hope of meat.*

3. *At the last,* the boy grew still, as sleep came upon him.

4. *The Woolf goeth back into the wood, fasting and empty.*

5. *The Fox asketh him, where his prey is?*

6. *The woolf sighed, and said,* I was beguiled: *a Nurse threatned to throw away a boy that cried, but she deceived me.*

7. *Mor.*

(*nulla* etiam *lacessiti injuriâ*) aliis insultant.

83. De *Piscatore, & Pisciculo.*

1. PIscator, jacto in aquam *hamo cibis illito, piscículum eduxit.*

2. Orat obsecratque captivus, se minútulum ut abire sinat, & adolescere, ut postea majore potiatur.

3. Piscator. *Ego*, inquit, *spem pretio non emam: quippe qui eo fuerim ingenio semper*, ut, quicquid possem, mallem *auferre potiùs in præsentiâ.*

4. *Mor.* Hæc nos monet fabella, *nè certa incertorum spe unquam amittamus.*

5. *Quid enim stultius*, ut est apud *Ciceronem*, quàm incerta pro certis habere.

84. De *Formicâ, & Cicadâ.*

1. APpetente hyeme, frumentum in aream, *ad solem* trahebat formica.

2. Vidit id cicada, accurrit, rogitat granum.

3. Formica, Cur non, inquit, & tu meo exemplo æstate trahis quodcunque potes, atque addis acervo?

4. Respondet illa, sibi id temporis cantando transigi.

5. Ridens formica, Si, ait, æstate cantare soles, *meritò* nunc *esuris.*

6. *Mor.* Monemur hâc fabellâ, *dum adhuc robur corporis adest*, quærere ea quibus *imbecilla* sustentetur *senectus.*

85. De *Leone, & Tauro.*

1. LEonem fugiebat taurus, in hircum incidit; is *cornu & asperatâ minitabatur fronte.*

2. Ad quem *plenus irarum taurus*, Non tua, inquit, *in rugas contracta frons* me territat; sed imminentem metuo Leonem, qui nisi *tergo hæreret meo*, jam scires, *non ità parvam rem esse* pugnare cum tauro, & nostro sequi de vulnere sanguinem.

3. Mor. *Calamitosis non est addenda calamitas.*

4. *Sat miser est, qui semel est miser.*

86. De *Nutrice, & Lupo.*

1. NUtrix minatur, puerum plorantem, ni taceat, datum iri Lupo.

2. Lupus id fortè audit; spe cibi manet ad fores.

3. *Puer* tandem *fileſcit, obrepente somno.*

4. Regreditur lupus in sylvam, jejunus & inanis.

5. Vulpes ubi sit præda, scisscitatur.

6. Gemebundus ille, Verba, inquit, nihil data sunt: puerum plorantem abjicere minabatur nutrix, ut fecerat.

7. Mor.

7. *Mor.* Credit is not to be given to a woman.

87. Of the Tortoise, and the Eagle.

1. THe Tortoise was grown weary of creeping.
2. *If any one would lift her up into the skie, she promiseth him* orient *pearls.*
3. *The Eagle took her up.*
4. *He demands his reward.*
5. *He pinces her with his tallons, because she had nothing.*
6. *Thus the Tortoise, which coveted to see the stars,* lost her life among the stars.
7. *Mor.* Be content with thy condition.
8. *There have been some, who if they had remained low, might have been safe; but being set up aloft, have* come into danger.

88. Of the Crab-fishes, the Old one and the Young one.

1. THe dam adviseth the *Crab-fish that went backward, that he would go forward.*
2. *The young one answered, Mother,* go before, and I will follow.
3. *Mor.* Blame no body for a fault, for which thou mayst be blamed thy self.

89. Of the Sun, and the North-wind.

1. THe Sun and the North-wind trie, whether was the stronger.
2. *They agreed to try their strength upon a traveller, that he should* bear the bell away, *that could* make his cloak fall off.
3. *The North-wind sets upon the traveller, with* an horrible roaring storm; *but he* makes no stay, *but doubles his cloak about him, and went on.*
4. *The Sun takes strength, which, when the storm was overcome by little and little,* casteth forth gleams.
5. *The traveller begins to wax hot, to sweat, and* to puffe and blow.
6. *At the last, not being able to go forward, he* stands to take the cool air; *and having cast off his cloak, he sits him down under a tree full of leaves: and so the* Sun got the victory.
7. *Mor.* Be sure to have a care, *with whom thou strivest,*
8. *For although thou be of strong, yet perhaps there is another stronger then thee; or if not stronger, yet more cunning, so as by his policy, he can overcome thy strength.*

90. Of the Ass.

1. AN *Asse comes into a wood, and finds* a Lion's skin; *with which being clad, he goes back into the pastures, and affrights the flocks and heards, and makes them run away.*
2. *He that had lost him, comes, and* looks up and down for his Asse.
3. *The Asse, as soon as he saw his Master, runs to meet him; nay rather, he runs upon him with his roaring.*
4. *But his Master having caught hold of his ears, that stood out, said,* My little asse, though thou deceive others, yet I know, thee very well.

5. *Mor.*

7. Mor. *Fœminæ non est adhibenda fides.*

87. *De Testudine, & Aquilâ.*

1. CEperat *testudinem tædium reptandi.*
2. Si quis eam in cœlum tolleret, pollicetur *baccas maris rubri.*
3. Sustulit eam Aquila.
4. Poscit præmium.
5. Non habentem fodit unguibus.
6. Ità testudo, quæ concupiit videre astra, in *astris vitam reliquit.*
7. Mor. *Tuâ sorte sis contentus.*
8. Fuere nonnulli, qui, si mansissent humiles, poterant esse tuti: facti sublimes, *inciderunt in pericula.*

88. *De Cancris, Matre & Filio.*

1. CAncrum retrogradum monet mater, antrorsum ut eat.
2. Filius respondet, Mater, *I præ, quar.*
3. Mor. *Nullum reprehenderis vitii, cujus ipse queas reprehendi.*

89. *De Sole, & Aquilone.*

1. SOl & Aquilo *certant, uter sit fortior.*
2. Conventum est experiri vires in viatorem, ut *palmam ferat* qui *exuisserit manticam.*
3. Boreas *horrisono nimbo* viatorem aggreditur; at ille *non desistit* amictum gradiendo duplicare.
4. Assumit vires sol, qui, nimbo paulatim evicto, *emolitur ralios.*
5. Incipit viator æstuare, sudare, *anhelare.*
6. Tandem progredi nequiens, *captat frigus opacum*, atque sub frondoso nemore, abjectâ mantica, residet: ità *Soli contigit victoria.*
7. *Mor.* Quicum certes, *etiam atque etiam vide.*
8. Nam etsi tu fortior es, est fortitan alius te fortior; aut si non fortior, certè callidior, ut consilio suo tuum vincat robur.

90. *De Asino.*

1. ASinus venit in sylvam, offendit *exuvias leonis*; quibus indutus redit in pascua, greges armentaque territat & fugat.
2. Venit qui perdiderat, *quæritat suum Asinum.*
3. Asinus, viso hero occurrit: imò cum rugitu suo increpat.
4. At herus, prehensis, quæ extabant, auriculis; *Alios licèt inquit, fallas; te, asselle mi, probè novi.*

5. Mor.

5. *Mor.* Do not make folks believe that thou art, what thou art not: make them not believe that thou art learned, when thou art unlearned: do not brag that thou art rich and noble, when thou art beggarly and base.

6. *For,* when the truth is found out, thou wilt be laughed at.

91. Of the Frog, and the Fox.

1. *THe frog went out of the marsh, and* professed physick *in the woods, amongst the wild beasts.*

2. *She said, She would neither yield to* Hippocrates *nor* Galen.

3. *When others believed her, the fox flouted her.*

4. *Shall she, quoth he, be accounted* skilful in physick, *that hath such a pale look?*

5. *But let her cure her self.*

6. *And thus the fox jeered her;* for the frog hath a face, of a wan colour.

7. Mor. *It is a point of folly, and a ridiculous thing, to profess that which thou knowest not.*

92. Of the Dog that would bite.

1. *HIs Master tied a little bell to a dog that bit folks ever and anon, that every man might look to himself.*

2. *The dog supposing, that this honour was given for his vertue,* scorned those about him.

3. *There comes to this dog, one that was* grave in years and reputation, *advising him, that he would not mistake himself; For that bell, saith he, is given thee for disgrace, not a grace.*

4. *Mor.* A bragg fellow *sometimes thinks, that it is for his commendation, which is for his discommendation.*

93. Of the Camel.

1. A *Camel being ashamed of himself, complained, that the bulls went brave with their two horns, but that he was exposed without defence, to other beasts.*

2. *He intreats* Jupiter *to bestow horns on him.*

3. Jupiter *laughs at the folly of the camell, and doth not onely deny his desire, but also crops his ears.*

5. Mor. *Let everyone be content with his fortune.*

6. *For,* many having pursued a better fortune, have come by the worse.

94. Of two Friends, and a Bear.

1. *TWo friends make a journey: and a Bear meets them* on the road.

2. *The one, having got into a tree, avoids the danger; the other,* when there was no hope of escape, laid himself flat on the ground.

3. The great beast *comes to him, and feels him, and* searcheth at his mouth and his ears.

4. *When* the man held his breath, *and motion, the Bear, which spares dead folks, supposing it was a dead corps,* goeth his way, without doing him any hurt.

5. *When his fellow asked him afterwards, what the beast* rounded *him* in his ear,

5. Mor. *Quod non es, nec te esse simules*: non doctum, cùm sis indoctus; non divitem, non nobilem, cùm sis pauper, & ignobilis, te jactes.

6. *Vero* enim *comperto, videberis.*

91. *De Rana, & Vulpe.*

1. RAna egressa paludem, in sylvis apud feras *medicinam profitetur.*

2. Ait, se nec *Hippocrati*, nec *Galeno* cedere.
3. Cæteris hominibus fidem, illusit vulpes.
4. An hæc, inquit, *medicinæ* habebitur *perita, cui sic pallet os?*

5. Quin curet seipsam.
6. Sic illusit vulpes; *est enim ranæ os, cæruleo colore.*
7. *Mor.* Stultitiæ est, profiteri quod nescis, & ridiculum.

92. *De Cane mordaci.*

1. CAni subinde homines mordenti, ut sibi quisque caveret, alligavit dominus *nolam.*
2. Canis, ratus virtuti suæ tributum decus, *suos populares despicit.*

3. Accedit ad hunc canem aliquis jam *ætate & authoritate gravis*, monens cum nè erret: nam ista, inquit, nola data est tibi in dedecus, non in decus.

4. *Mor. Glorioſus* interdum sibi ducit laudi, quod ipsi est vituperio.

93. *De Camelo.*

1. CAmelus, sui pœnitens, querebatur, tauros insignes ire geminis cornibus, se inermem objectum cæteris animalibus.
2. Orat *Jovem* donare sibi cornua.
3. Ridet *Jupiter* stultitiam cameli, nec modò votum negat, verùm & *auriculas decurtat.*
4. *Mor.* Sit quisque fortunâ contentus suâ.
5. Etenim, *multi fortunam sequuti meliorem, incurrêre pejorem.*

94. *De duobus Amicis, & Urso.*

1. DUo amici faciunt iter: occurrit in itinere ursus.
2. Unus, arbore conscensâ, periculum evitat: alter, *cùm spes fugæ non esset, collidit se humi.*
3. Accedit *bellua*, contrectat jacentem, *os explorat & aures.*

4. Homine *spiritum continente* ac motum, ursus qui mortuis cis iter parcit, ratus cadaver esse, *innocuus discedit.*

5. Percunctante posteà socio, quidnam bestia *dixisset jacenti in aurem*;

hoc

ear, as he lay, he said, he advised him this, That he should never go a journey with such like friends.

6. Mor. Truth is as rare a bird as the black Swan.

7. Adversity and perills, show a true friend.

95. Of the bald Knight.

1. A Bald Knight had fastened a periwig to his cap.

2. He came into the plain field, when a sharp North wind blew; and when he did not well heed his periwig, his baldness appeared on a sudden.

3. The company about him set up a laugh at, and he laughed himself also.

4. What strange matter is it, quoth he, for other mens hair to flie off, when those that were my own have fain off long ago?

5. Mor. The Knight did prettily, who was not angry, but laughed at them that laughed at him.

6. And Socrates, when he had got a box on the ear in the market, answered on this fashion, That it was a vexation, that men did not know, when they should come abroad with an head-piece.

96. Of the two Pots.

1. TWo Pots stood upon the bank side, the one was an earthen one, and the other a brasse one; and the force of the river took them both away.

2. The brasse one answered the earthen one, that feared a knocking together, that it should not fear any thing; for it self would take care sufficient, that they might not be knocked together.

3. Then the other said, Whether the stream dash me against thee, or thee against me, both will be done to my perill.

4. Wherefore I am resolved to get further from thee.

5. Mor. It is better to live with an equal companion, than with a mightier.

6. For thou mayst be in danger of a mightier man, and not he of thee.

97. Of the Country-man, and Fortune.

1. A Country-man when he was at plow found a pot of mony in a furrow: he thanked the earth which had afforded him it.

2. When fortune saw that no honour was given to her, she said thus with her self.

3. When the treasure is found, the ungrateful fellow is not thankfull to me, but when the same treasure is afterwards lost, then I solicite me more then all with his prayers and cries.

4. Mor. When we have received a good turn, let us be thankfull to him that hath done us a pleasure.

5. For ingratitude is worthy to be deprived even of a benefit, which it hath but lately received.

98. Of the Bull, and the he-Goat.

1. A Bull fled from a Lion: he came to a cave, seeking a place to lie hidin.

2. An He-goat that was within, push'd at him as he went in with his horns.

3. Then the bull roared out in these expressions; Thou indeed dost push at me, now that

hoc monuisse, ait, Nè unquam cum illiusmodi amicis iter faceret.

6. *Mor.* Rara avis in terris nigróque simillima cygno, fides est.
7. *Verum amicum res adversæ & pericula designant.*

95. *De Equite calvo.*

1. EQues calvus illigârat pileo *comam fictitiam.*
2. Venit in campum acri spirante Boreâ: ac, *dum malè observat capillatum galerum,* subitò apparet calvities.
3. *Tollit cachinnum corona,* nec non & ipse ridet.
4. Quid novi est, inquit, avolare capillos alienos, cùm olim fluxerint qui fuerant mei?
5. Mor. *Belle fecit eques,* qui non est indignatus, sed *cum ridentibus risit.*

6. *Socrates* verò, cùm *accepisset* in foro *alapam,* hoc modo respondit, *Molestum esse,* nescire homines, quando debeant prodire cum galeâ.

96. *De duabus Ollis.*

1. DUæ ollæ stetêre in ripâ: altera erat lutea, altera ærea; utramque tulit *vis fluvii.*
2. Luteæ collisionem metuenti respondet ærea, nè quid timeat: sese enim nè collidantur satis curaturam.

3. Tum altera, Seu me, inquit, tecum; seu te mecum flumen collisérit, cum meo utrumque fiet periculo.
4. Quare certum est *à te separari.*
5. *Mor.* Satius est vivere cum socio pari, quàm cum potentiori.
6. A potentiori enim potest esse periculum tibi, non illi à te.

97. *De Rustico, & Fortunâ.*

1. RUsticus, cùm araret, offendebat in sulcis thesaurum: gratias agit telluri, quæ hunc edidisset.
2. Fortuna videns nihil honoris haberi sibi, ità est secum locuta.
3. Thesauro reperto stolidus mihi non est gratus, at eo ipso thesauro postea amisso, me *primam omnium* votis & clamore solicitabit.

4. *Mor.* Beneficio accepto, gratissimus bene de nobis merenti.

5. Ingratitudo enim digna est etiam beneficio, quod jam acceperit, privari.

98. *De Tauro, & Capro,*

1. FUgit leonem taurus; venit ad speluncam, quærens latibulum.
2. Intranti *occurrat cornibus,* qui intus erat, caper.
3. Tum his verbis bos emugit; Tu quidem *cornibus* tuis meam *exercitis*

that I flie: but if he shall go away whom I flie from, thou shalt then understand, how much an he goat differeth from a bull's strength.

4. Mor. *The he goat, is one that knoweth not, that poor folks must be holpen, or at least not hurt.*

5. *For whosoever shall not* refrain from wronging poor folks, if *(as fortune is mutable)* poor folks come again to be happy, *he shall certainly be sorry, that he hath harmed poor folks.*

99. Of the Ape, and its Young.

1. JUpiter *had commanded all living creatures,* to appear in his sight, *being to judge, whose young was the fairest.*

2. *The wild beasts hasten, the birds flie, and the fish also swim to the contest.*

3. *The Ape comes in haste, the last of all,* drayling her young with her.

4. *At the ugly buttocks of which young, when every one laughed, she said thus;* Let him win whom *Jupiter* shall like best; yet *for all that, in my judgment, this Cub of mine is a pretty one, and ought to be preferred before all others young ones.*

5. *At this saying even Jupiter himself smiled.*

6. Mor. *Both we and our own things, like our selves.*

7 *But let other men judge concerning us, and our doings, lest if we our selves judge, we be laughed at, as the Ape was.*

100. Of the Peacock, and the Crane.

1. THe *Peacock and the Crane supped together.*

2. *The Peacock vaunted of her self, showed her tail, and scorneth the Crane.*

3. *The Crane confesseth, the Peacock* had fine feathers; *but that she her self cuts through the clouds with her stout flight, whilst* the Peacock had much ado, to flie over a house.

4 Mor. *Let no man despise another.*

5. *Every one hath his portion, every one hath his vertue.*

6. *He that wanteth thy vertue, perhaps hath that which thou wantest.*

101. Of the Oak, and the Reed.

1. THe *Oak being broke down with a strong South-wind, was thrown into a river; and, as it seem, stuck by chance with his boughs upon a Reed.*

2. *It wonders, that the Reed stood safe in such a whirl-wind.*

3. *It made answer, That she* was safe by yielding *and giving way; that she* bended *at the South wind, and North-wind, and* every blast.

4. *And that it was no wonder, that the Oak fell down, which desired not to yield but to resist.*

5. Mor. *Resist not a more powerfull man, but overcome him by yielding and suffering.*

6. *Which* the most elegant poet Virgil, *expresseth neatly.*

Which way the fates do drive, thou gallant man,
Let's move; by suffering is a way we can
Conquer all fortune.

fugam: verùm ſi abierit, quem fugio, quantum à viribus tauri diſtet caper, tum ſenties.

4. *Mor.* Qui neſcit, miſeris eſſe ſuccurrendum, aut certè non nocendum, caper eſt.

5. Quiſquis enim *à miſerorum injuriis non temperaverit, ſi (ut eſt fortuna mutabilis) miſeris redierit felicitas,* mirum nocuiſſe miſeris cum pœnitebit.

99. *De Simiâ, & ejus Prole.*

1. OMnes animantes *ſuo conſpectui* Jupiter *adeſſe* juſſerat, cujuſnam ſoboles eſſet pulcherrima, judicaturus.

2. Properant feræ, advolant aves, nec non ad id certamen adnatant piſces.

3. Omnium poſtrema feſtinat Simia, *trahens ſecum ſuam prolem.*

4. Cujus quidem prolis fædas nares cunctis ridentibus, ſic inquit, *Manes ut, cui faverit* Jupiter, *victoria*: meo tamen judicio, hic meus natus eſt bellus, & omnium natis jure præferendus.

5. Hoc dicto, ſubriſit & *Jupiter.*

6. *Mor.* Et nos & noſtra nobis placent.

7. Sed de nobis & noſtris factis aliorum ſit judicium; nè, ſi ipſi judicemus, cum Simiâ rideamur.

100. *De pavone, & Grue.*

1. PAvo & grus unà cœnant.

2. Pavo ſe jactat, caudam oſtentat, gruem contemnit.

3. Grus fatetur pavonem *formoſis eſſe pennis*: ſe tamen, *dum vix tectis ſuis pervolat pavo,* animoſo volatu penetrare nubes.

4. *Mor.* Nemo alterum contempſerit.

5. Sua cuique dos, ſua cuique eſt virtus.

6. Qui tuâ virtute caret, forſan habet quâ careas tu.

101. *De Quercu, & Arundine.*

1. VAlidiore Noto effracta quercus in flumen præcipitatur; fluitat, hæret fortè ramis ſuis in arundine.

2. Miratur arundinem in tanto turbine ſtare incolumem.

3. Hæc reſpondet, *cedendo & declinando ſe eſſe tutam, inclinare* ad Notum, ad Boream, *ad omnem flatum.*

4. Nec mirum eſſe quod quercus excidiſſet, quæ non cedere, ſed reſiſtere concupivit.

5. *Mor.* Potentiori nè reſiſtas, ſed hunc cedendo & ferendo vincas.

6. Quod pulchrè docet *facundiſſimus poetarum Virgilius,*

Nate Deâ, quo fata trahunt retrahuntque ſequamur:
Quicquid erit, ſuperanda omnis fortuna ferendo eſt.

102. Of the Tygre, and the Fox.

1. A *Hunter* darted at wild beasts.
2. *The Tigre* bids all *wild beasts* stand away, *and said, that she only* would make an end of the war.
3. *The Hunter darteth on.*
4. *The Tigre is* forthwith *wounded.*
5. *The Fox asked him, as he fled out of the battel, and drew out the dart, Who had so much wounded a lusty beast?*
6. *She made answer, That she did not know the causer of her wound; but that she* guessed *by the greatnesse of the wound, that it was some Man.*
7. Mor. *Stout men are for the most part rash; but skill overcometh force, and wit strength.*

103. Of the Bulls, and the Lion.

1. *THere were four Bulls* that resolved to live and die one with another.
2. *A Lion espyed them feeding together, and although he was hungry, yet, he* was afraid to set upon them all together.
3. *First, he laboured by cunning words to part them, and then he tears them in pieces being parted.*
4. Mor. *Nothing is more strong than concord: discord maketh even strong men weak.*

104. Of the Fir-tree, and the Brambles.

1. *THe Fir-tree is reported, to have once despised the Brambles; it brags, that it was tall,* was placed in buildings, *and that it stood in ships with a sail; but that the brambles were low, and base,* and fit for no service at all.
2. *Whose answer was on this manner, Thou fir-tree, forsooth, dost glory in thine own good things, and dost insult in our ills.*
3. *But thou dost not relate thine own ills, and thou omittest our good things.*
4. *When thou art* cut down with a sounding ax, O how thou couldst then wish, *thou were like us that are secure.*
5. Mor. *Both high fortune hath its evil, and low fortune its good things.*
6. *That I may say nothing else, this is secure and safe; but that is neither without fear, nor without danger.*
7. Horace *sings in his Lyrick verses,*

The loftiest towers are o'erthrown
With greater falls; high hills are torn
With thunder.

105. Of the Fisher, and the little Fish.

1. A *Little fish being pull'd out with a hook, intreats the fisher, that he would let it escape.*
2. *It said, It was but* newly spawned *by its dam, and that it should* not do much good at a table, *seeing it was but yet a very small one: If he would let it go, it would come again afterwards of its own mind to his hook when it was a good big one.*
3. *The fisher said, He would not forgo a certain booty, though it was but a very little one.*
4. *What*

102. *De Tigride, & Vulpe.*

1. VEnator *jaculis agitabat feras.*
2. Tigris *jubet omnes* feras *abſiſtere*; ſeſe unum ait *bellum confecturam.*
3. Pergit venator jaculari.
4. Tigris *oppidò* ſauciatur.
5. Fugientem è prælio, telumque extrahentem percontatur vulpes Quiſnam valentem belluam tam valdè vulneràſſet.
6. Reſpondet, ſe authorem vulneris haud nôſſe: verùm ex vulneris magnitudine *capere* ſe *conjecturam*, aliquem fuiſſe virum.
7. *Mor.* Fortes plerumque ſunt temerarii: & ars vim, ingenium fortitudinem ſuperat.

103. *De Tauris, & Leone.*

1. QUatuor fuére tauri, *quibus placuit communem ipſorum eſſe ſalutem*, & commune periculum.
2. Vidit leo ſimul paſcentes; etſi eſurit, tamen *conjunctos aggredi* metuit.
3. Primùm, dat operam verbis fallacibus ſegregare; tum ſegregatos laniat.
4. *Mor.* Concordiâ nihil eſt firmius: diſcordiâ etiam fortes reddit imbecilles.

104. *De Abiete, & Dumis.*

1. FErtur olim abies deſpicere dumos: jactat ſe proceram eſſe, *locari in ædibus*, cum velo ſtare in navibus; Dumos autem humiles, viles, *nulli uſui idoneos.*
2. Quorum quidem tale fuit reſponſum: Tu ſanè, Abies, tuis gloriare bonis, & noſtris inſultas malis.
3. Verùm nec tua refers mala, & noſtra præteris bona.
4. Cùm tu *ſonanti detruncâre ſecuri, quàm velles tum nobis*, qui ſecuri ſumus, eſſe te ſimilem.
5. *Mor.* Et ſummæ fortunæ ſua inſunt mala, & humili fortunæ ſua bona.
6. Ut nil aliud nunc dicam, hæc ſecura eſt ac tuta, illa nec extra metum eſt, nec caret periculo.
7. *Horatius* canit in Lyricis.

Celſæ graviore caſu,
Decidunt turres; feriuntque ſummos
Fulmina montes.

15. *De Piſcatore, & Piſciculo.*

1. SUb ductus hamo piſciculus, orat piſcatorem ſe dimittat.
2. Ait *modò* ſe à matre *fuſum*; atque *menſam*, cùm adhuc minutus ſit, *non multum juvare.* Si dimittat, poſtea *grandem* ultro ad hamum ejus rediturum.
3. Piſcator negat ſe dimiſſurum prædam certam, licèt exiguam.

4. *What I have, quoth he, I know; what I may have, I know not:* I will not forgo a bird in the hand, for two in the wood.

5. *Mor.* A thing certain is better than an uncertain; *a thing present, is better then that which is to come: although* sometimes a small profit being let go, hath brought a great one.

106. Of the Bird, and her young ones.

1. A *Bird advised her young ones, being laid in the standing corn, that they would* be sure to mind, *if any thing was spoken concerning the season* [*of reaping time,*] whilst she was away.

2. *The young ones being sad, told the dam, when she came back again from feeding, that* the Landlord had let that work to his neighbours.

3. *She made answer, that there was no danger.*

4. *Likewise on an other day, being in a fright, they told her, that his friends were intreated to come and reap.*

5. *She bids them again,* be quiet.

6. *The third time, as soon as ever she heard that the Landlord and his son were resolved, the next morning,* to begin to shear; Now, *quoth she,* it is time for us to get away.

7. *I did not fear the neighbours and friends, because I knew they were not like to come.*

8. *But I fear the Landlord,* for he hath a care of the business.

9. *Mor.* The most of us are sloathful in other mens businesses: *but,* if thou would'st have any thing well looked to, put it not over to another, but look to it thy self.

107. Of the Covetous man, and the Envious man.

1. *Two men prayed to* Jupiter, *a covetous man, and an envious man.*

2. Jupiter *sends* Apollo *to satisfie their desires: he grants them both free liberty to wish what they would, on this condition,* that what thing soever the one requested, the other should receive it double.

3. The covetous man makes a stand a great while, *because he thinks nothing will be enough.*

4. *At the last, he asked* a many things, *and his fellow received double.*

5. Now then, *the envious man desired this, That he himself might lose one of his eyes, being glad that his fellow should be punished with the loss of both.*

6. Mor. *What can satisfie covetousnesse?*

7. *But nothing is madder than envie: which, so it may hurt another, wisheth it self a mischief.*

108. Of the Lion, and the she-Goat.

1. A *Lion saw a she Goat hanging upon a rock ful of brambles.*

2. *He perswades her to come down, to crop the thyme, and the willows in the plain ground.*

3. *The she-goat refuseth to come down, making a loud answer, that his words in need were not ill, but his mind was full of knavery.*

5. *Mor.* Consider who perswades you to any thing.

4. *Many perswade thee things that are good, not for thee, but for themselves.*

4. Quid habeam, inquit, scio; quid sim habiturus, nescio: *Ego spem pretio non emam.*

5. Mor. *Certum præstat incerto*, præsens futuro; etsi *nonnunquam exile commodum omissum attulit magnum.*

106. *De Alite, & Pullis ejus.*

1. ALes positos in segete pullos monet, ut, *dum ipsa abest*, *diligenter attendant*, si fiat sermo de occasione.

2. Redeunti à pastu matri, pulli anxii narrant, *dominum agri operam illam mandâsse vicinis.*

3. Respondet, nihil esse periculi.

4. Item alio die trepidi aiunt, rogatos ad metendum esse amicos.

5. Iterum jubet illa, ut *sint securi.*

6. Tertiò, ut audivit ipsum dominum cum filio statuisse, postero mane, *cum falce messem intrare*; *Jam*, inquit, *tempus est, ut fugiamus.*

7. Vicinos & amicos non timui, quia non venturos scivi.

8. Timeo dominum, *illi* enim *res cordi est.*

9. Mor. *Socordes alienis rebus plerique sumus*; quòd *si quid velle curatum velis, alteri nè mandes, sed cures ipse.*

107. *De Avaro, & Invido.*

1. DUo homines orabant *Jovem*, cupidus, & invidus.

2. Mittitur à *Jove Apollo*, per hunc ut eorum votis satisfiat; dat hic utrique optandi liberam facultatem hac conditione, ut *quodcunque petisset alter, id ipsum alter acciperet duplicatum.*

3. *Hæret diu cupidus*, cùm nihil putat fore satis.

4. Petit tandem non pauca, & duplum accipit socius.

5. *Porrò*, invidus hoc petit, ut ipse *uno privetur oculorum*, lætus socium mulctandum esse utroque.

6. *Mor.* Avaritiam quid potest satiare?

7. Invidiâ verò dementius est nihil; quæ dummodo noceat alteri, sibimet imprecatur malum.

108. *De Leone, & Capella.*

1. VIdet leo pendere *dumosâ de rupe* capellam.

2. Suadet descendere, ut in campo thymum salicesque carpat.

3. Recusat capella descendere; verba quidem ejus haud sanè mala, sed mentem esse plenam doli, reclamans.

4. Mor. *Cogita quis quid suadeat.*

5. Multi suadent utilia non tibi, sed sibi.

109. Of the Crow, and the Pitcher.

1. A *Thirſty Crow found a pitcher of water*; *but* the pitcher was too deep for the Crow to reach to the water.
2. *He ſtrives to pour out the pitcher, but he was not able to do it.*
3. *Then he puts in pibble-ſtones, which he gathered out of the ſand*; *and by this means* the water is raiſed, *and the Crow drinks.*
4. Mor. *Sometimes thou ſhalt do that by wiſdome and advice, that thou canſt not do by force.*

110. Of the Lion, and the Hunter.

1. A *Lion wrangleth with a Hunter.*
2. *He preferreth his own ſtrength beyond a mans ſtrength.*
3. After long diſputes, *the Hunter brings the Lion* to a ſtately Tomb, *wherein a Lion was engraven*, laying his head on a mans knee.
4. The beaſt ſaid, That was not evidence enough.
5. *For he ſaid, Men engrave what they liſt*; *but if Lions alſo were craft-maſters, a man ſhould be engraven under the lions feet.*
6 Mor. Every one, as far as he can, both ſaith and doth what he thinketh may advantage his own party and cauſe.

111. Of the Boy, and the Thief.

1. A *Boy ſat at a Well weeping.*
2. *A thief aſked him the cauſe of his weeping.*
3. *The boy ſaid, that the rope was broken, and a pitcher of gold was fallen into the water.*
4. The man ſtrip'd himſelf, *and leaped into the well, and looked.*
5. *When he could not find the veſſel, he came up again, and could neither find the boy nor his coat there.*
6. *Becauſe the boy had taken his coat, and ran away.*
7. *Mor.* They are deceived ſometimes, that uſe to deceive others.

112. Of the Countrey-man, and the Bullock.

1. A *Countrey-man* had a bullock that would neither abide tying nor yoking.
2. *The man being ſomewhat cunning, cuts off the beaſts horns,* (*for he* ſnag'd with his horns) *then he yoked him, not to the wain, but to the plow, leſt, as he was wont, he ſhould kick his Maſter.*
3. *He holds the plow himſelf, being glad that by his pains he had brought it to paſſe, that he could now be ſafe both from his horns and hoofs.*
4. *But* what became of it? *The bullock every like reſiſting,* fills the Countrey-mans head and face with ſand, *by ſcraping it abroad with his feet.*
5. Mor. *There are ſome ſo intractable, that they cannot be dealt withall by skill, or any policy.*

109. *De Cornice, & Urna.*

1. SItibunda cornix reperit urnam aquæ; ſed *erat urna profundior, quàm ut poſſet à cornice aqua contingi.*
2. Conatur effundere urnam, nec valet.
3. Tum lectos ex arenâ ſcrupulos injectat: hoc modo *aqua levatur*, & cornix bibit.
4. *Mor.* Interdum id, quod non potes efficere vi, efficies prudentiâ & conſilio.

110. *De Leone, & Venatore.*

1. LItig t leo cum venatore.
2. Suam præfert fortitudinem, hominis fortitudini.
3. *Poſt longa jurgia*, venator ducit leonem *ad Mauſolæum*, in quo ſculptus erat leo *caput deponens in gremium viri.*
4. *Negat fera, id ſatis eſſe indicii.*
5. Homines enim ſculpere quod vellent, ait; quod ſi & leones forent artifices, jam virum ſculptum iri ſub pedibus leonis.
6. Mor. *Quiſque quoad poteſt, & dicit & facit, quod ſuæ parti & cauſæ putat prodeſſe.*

111. *De Puero, & Fure.*

1. SEdebat puer flens *apud puteum.*
2. Fur rogat cauſam flendi.
3. Puer dicit, rupto fune incidiſſe in aquas urnam auri.
4. *Homo exuit ſe*, inſilit in puteum, quærit.
5. Vaſe non inventô, conſcendit, atque ibi nec puerum, nec ſuam invenit tunicam.
6. Puer quippe ſublatâ tunicâ fugerat.
7. Mor. *Falluntur interdum, qui fallere ſolent.*

112. *De Ruſtico, & Juvenco.*

1. ERat ruſtico *juvencus, vinculi omniſque jugi impatiens.*
2. Homo aſtutulus beſtiæ reſecat cornua (*cornibus* enim *petebat*) tum jungit non currui ſed aratro, ne, ut ſolet, herum *pulſaret calcibus.*
3. Stivam ipſe tenet, gaudens induſtria effeciſſe, ut jam foret tutus, & à cornibus, & ab unguibus.
4. Sed *quid evenit?* Taurus ſubinde reſiſtens, ſpargendo pedibus, *os caputque ruſtici opplet arenâ.*
5. *Mor.* Sunt nonnulli ſic intractabiles, ut nullâ queant arte, nullo conſilio tractari.

113. Of the Satyre, and the Traveller.

1. A *Satyre, which was formerly accounted the god of the woods, taking pity of a Traveller, that was* covered with the snow, and starved with cold, *brought him into his cave, and* cherished him with a fire.

2. *And as* he blew his hands, *he asked him the reason*; who made answer, *and said, That they may be warm.*

3. *Afterwards, when they were set down, the Traveller blew his* fried barley; *and being asked why he did it, he said, That it may be cold.*

4. *Then the Satyr presently casting out the traveller, said, I will not have him to be in my cave, that hath a* mouth of so contrary tempers.

5. Mor. *Take heed you live not with a* double-tongued man, and one that is a *Proteus* in his talk.

114. Of the Boar, and the Countryman.

1. *THe Country man* cut off the ear of a Boar, *that spoiled his corn.*

2. *He cut off the other ear of him, being found a second time.*

3. *He caught him when he came again,* for all that; *and then carried him, being caught, into the City, as* intended for a dainty to his Lord.

4. *Now when the beast was* cut up at the table, the heart was not to be found.

5. *When the Master chased, and asked the cooks earnestly for it, the Baily answered, My Lord, It is no wonder that the heart is not to be found, I think the foolish boar never had any heart.*

6. *For, if he had had any heart, he would never have returned so often to my corn, to his own smart.*

7. *Thus said the Country-man.*

8 *But all the guests were ready* to die with laughing, *and set up a loud laughter at the folly of the Country man.*

9. Mor. *Many mens life is so witless, that you may make a question, whether they have a heart or not.*

115. Of the Bull, and the Mouse.

1. A *Mouse had bitten a Bull by the foot, and run into her hole.*

2. *The Bull* shaked his horns, *and seeks for the enemy, but could not see him any where.*

3. *The mouse mocks him, and saith, Because thou art strong and big, thou must not therefore scorn every body.*

4 *Now a little mouse hath hurt thee, and that indeed* without any recompence.

5. Mor. That proverb is thred-bare, *which I would expresse more significantly in our own tongue,* Let no man be too heedlesse of his enemy. *In Latin thus:* Nemo hostem suum flocci pendat.

116. Of the Country man, and *Hercules*.

1. A *Country mans waggon stuck fast in the deep clay.*

2. *He presently lay all along, and besought the god* Hercules *to help him.*

3. *A voice thundreth from heaven; it saith, Thou fool, whip thy horses, and set thy*

113. *De Satyro, & Vintore.*

1. SAtyrus, qui deus nemorum olim eſt habitus, viatorem *nive obrutum*, atque *algore enectum*, miſeratus, ducit in antrum ſuum, *fovet igne*.

2. *Spirantem* autem *in manus* percontatur cauſam, qui reſpondens, Ut calefiant, inquit.

3. Poſtea cùm accumberent, ſufflat viator in *polentam*; quod cur faceret interrogatus, Ut frigeſcat, inquit.

4. Tunc continuò Satyrus viatorem ejiciens, Nolo, inquit, in meo ſit antro, cui eadem *diverſum eſt os*.

5. *Mor.* Cave ſit in tuo victu *homo duplici ore, quique in ſermone eſt* Proteus.

114. *De Apro, & Ruſtico.*

1. A *Pro* vaſtanti ſegetes ruſticus *præcidit auriculam*,

2. Iterum deprehenſo præcidit alteram.

3. Et *tunc* quoque redeuntem capit, captum portat in urbem, *deſtinatum lautitiæ ſui patroni*.

4. *Sed* jam *in convivio* belluâ, *nuſquam apparet cor*.

5. Excandeſcente hero, & fligitante coquos, villicus reſpondet, Patrone, non eſt mirum non apparere cor: credo ſtultum aprum nunquam cor habuiſſe.

6. Nam ſi cor habuiſſet, nunquam *in pœnam* ſuam ad meas ſegetes toties rediiſſet.

7. Sic Ruſticus.

8. At omnes convivæ *emori riſu*, *cachinnari* de ſtultitia ruſticî.

9. *Mor.* Multorum hominum eſt adeò *excors vita*, ut an cor habeant poſſis ambigere.

115. *De Tauro, & Mure.*

1. MUs tauri pedem momorderat fugiens in antrum ſuum.

2. Taurus *vibrat cornua*, quærit hoſtem, nuſquam videt.

3. Irridet eum mus; quia, inquit, robuſtus es, ac vaſtus, non idcirco quemvis contemſeris.

4. Nunc te, & quidem *gratis*, læſit exiguus mus.

5. Mor. *Tritum eſt illud verbum*, quod ſignificantiùs noſtrate linguâ dixerim, *Let no man be too heedleſs of his enemie*. Latinè ſic:

Nemo hoſtem ſuum flocci pendat.

116. *De Ruſtico, & Hercule.*

1. RUſtici currus hæret in profundo luto.

2. Mox ſupinus deum *Herculem* implorat.

3. Intonat vox è cœlo: Inepte, inquit, *flagella equos*, & ipſe *annitere rotis*,

thy shoulders to the wheels, *and then call* Hercules.

4. *For then* Hercules *will come if he be called.*

5. Mor. *Idle wishes do no good, which verily God doth not heed.* They say, Help thy self, and then God himself will help thee.

117. Of the Goose.

1. *THere was a Goose which laye'd golden eggs, every day one.*

2. *The owner, that he might become rich on a suddain, killeth the goose, hoping that a treasure lay within her.*

3. *But when the goose was found empty, the poor man was amaz'd, and from thence forward, sighed heavily, and took on, that both the thing, and the hope of it, were lost.*

4 Mor. *Our desires are to be moderated. We must have a care, that we be no over-hasty, or too greedy: for, both too much haste doth hurt, and* he that seeketh for more than is fitting, doth oftentimes get nothing.

118. Of the Grashopper, and the Pismire.

1. *WHereas the Grashopper chirps all summer, the Pismire is* busie about her harvest; *she hurrieth corns into her hole, laying them up against winter.*

2 When the winter grew sharp, *the hunger starv'd Grashopper came to the Pismire, and begged meat.*

3. *The Pismire refused to give her any, and told her, That she her self had taken pains, whilst she sung.*

4. Mor. *He that is slothful in youth, shall want in old age; and* he that doth not spare, shall beg in time to come.

119. Of the Ape, and her two Cubs.

1. *WHen an Ape, as they say, hath brought forth two cubs, she loveth the one and careth not for the other.*

2. She had two at a litter, and when a fright came upon her, *she, to avoid the danger,* caught *that which she loved* in her arms, *which (as she ran away in haste) she dashed against a great stone, and killed.*

3. *But that which was not regarded, which stuck close on her rough back as she ran away, remained safe.*

4. Mor. It often comes to passe, *that parents are an occasion of mischief and danger to that son, whom they tenderly affect, through their too much indulgency: whilst he, whom they little affect, behaves himself gallantly and honestly.*

120. Of the Ox, and the Steer.

1. *AN Ox being* now grown ancient, *drew the plow every day.*

2 *A Steer, that* had never known labour, *skippeth in the neighbouring pastures, and at last insulteth over the fortune of his elder.*

3. *He vaunteth, That he never knew yoke or bands, that he was free and at ease; whereas the Ox had his neck worn bare with labour.*

4. *And again, That he was slick, and in good case: whereas the Ox was rugged and lean.*

5. His

mis, atque tum *Herculem* vocato.

4. Tum enim aderit *Hercules* vocatus.

5. *Mor.* Nil proſunt otioſa vota, quæ ſanè Deus non audit. *Juva temet*, inquiunt; *ipſe tum juvabit te Deus.*

117. *De Anſere.*

1. FUit anſer qui *ponebat ova* aurea, ſingulis diebus ſingula.

2. Dominus, ut ſubitò fiat dives, anſerem jugulat; ſperans intus latere g z m.

3. Sed anſere invento vacuo, ſtupet miſer, anxiéque dehinc ſuſpirat, ac plangit. & rem & ſpem periiſſe.

4. *Mor.* Moderanda ſunt vota. Curandum eſt, nè vel præproperi ſimus vel nimii. Nam & feſtinantia nocet; & *qui plura, quàm decet, quæritinterdum acquirit nihil.*

118. *De Cicadâ, & Formicâ.*

1. CUm per æſtatem cicada cantat, formica *ſuam exercet meſſem*; trahit in antrum grana, reponens in hyemem.

2. Sæviente brumâ, famelica cicada venit ad formicam, mendicat victum.

3. Renuit formica, dictitans ſeſe, dum illa cantabat, laborâſſe.

4. *Mor.* Qui ſegnis eſt in juventâ, egebit in ſenectâ; & *qui non parcit, olim mendicabit.*

119. *De Simiâ, & duobus ejus Natis.*

1. SImia, ut ferunt, cùm peperit gemellos, alterum diligit, alterum negligit.

2. *Erat puerpera cum gemellis*, atque *cùm incidiſſet terror*, vitatura periculum, dilectum *prehendit ulnis*, quem (dum præceps fugitat) collidit petræ, atque enecat.

3. Neglectus autem, qui in hirſuto hæſerat tergo fugientis, manſit incolumis.

4. Mor. *Solet evenire*, ut ipſi parentes, filio quem teneræ amant, præ nimiâ indulgentiâ ſint mali occaſio & periculi: eo, quem minùs amant, præſtante ſe ſtrenuum ac probum.

120. *De Bove, & Juvenco.*

1. BOs *jam grandis ævo*, quotidie trahebat aratrum.

2. Juvencus *laboris expers*, vicinis exſultat in paſcuis, ac tandem inſultat fortunæ ſenioris.

3. Jactat ſe jugi ac vinculi inſcium, ſe liberum, ſe ociosum: illi attritum eſſe labore collum.

4. Denique ſe glabrum, ac nitidum; illum eſſe hirſutum ac ſqualidum.

Se-

5. *His elder at that time indeed said nothing to the contrary; but shortly after he saw his skipper to be drawn to the Altars, and then he speaks to him in these words.*

6. What is thy easie life come to?

7. *The secure ease hath brought thee to the ax.*

8. *Now at the least-way, (as I suppose) thou dost rather perswade me to labour, which preserves me, than to ease, which hath now hated thee to the slaughter.*

9. Mor. *To order our life well, we had need of labour and watchfulness.*

10. *But a sloathful person, and one that is given to pleasure,* shall have that end of his things, which he would be loath to have.

121. Of the Dog, and the Lion.

1. *THe dog meets a lion, and jeers him, (saying) Why dost thou, poor wretch, being starved with hunger, run up and down the woods, and by-places.*

2. *Look upon me, that am fat, and well liking; and I get not these by labour, but by ease.*

3. *Then the Lion (made answer) Thou indeed hast thy good fare; but, thou fool, thou hast bands withal.*

4. *Be thou assur'd, that canst do like a slave I indeed am free, and will not serve.*

5. Mor. *The Lion answered gallantly;* for, Liberty is better than any thing whatsoever.

122. Of the Fishes.

1. A Fresh-water fish *was carried into the Sea by the force of the stream; where, it bragging of its nobility,* fell fight by *all the sea-kind of fish.*

2. *The Seal could not endure this, but said, Its Nobility should then be shewed, if it being caught with the Seal, should be carried with him to the market.*

3. *That he himself should be bought up by the Nobles but it by the ordinary sort of people.*

4. Mor. *Many are so taken with a desire of glory, that they themselves vaunt and brag of themselves.*

5. *But the commendation of his own mouth, is not accounted a commendation for a man, but is entertained with the laughter of them that hear it.*

123. Of the Libard, and the Fox.

1. A *Libard*, that hath a speckled back, began to look big upon it; *the other wilde beasts, and the very Lions, being scorned by him.*

2. *A fox comes to him, and perswades him not to be proud, saying, That he indeed had a gay skin, but himself had a gallant wit.*

3. Mor. *There is a difference and an order of good things.*

4. *The goods of the body excel the goods of fortune; and it behoveth, that the goods of the mind be preferred before them both.*

124. Of the Fox, and the shee-Libard.

1. WHen *the shee-Libard once set light by a Fox, in comparison of her self, because she had a skin speckled with all kind of coloured spots. The Fox made answer, That she her self had that comelinesse in her mind, which she had in her skin.*

2. Mor. *And indeed it is much better to have a nimble wit, than a speckled skin.*

5. Senior tum quidem nihil contra; sed brevi pòst tempore videt hunc insultorem duci ad aras, ac tum hisce verbis affatur.
6. *Quò tua mollis vita pervenit?*
7. Securum istud otium rediit ad securim.
8. Jam saltem (ut opinor) potiùs suades mihi laborem, qui me tuetur, quàm otium, quod nunc te traxit ad necem.
9. *Mor.* Ad vitam rectè gerendam, opus est labore & vi ilantiâ.
10. Socors autem & voluptati deditus, *suarum rerum, quem nollet, sortitur exitum.*

121. *De Cane, & Leone.*

1. Occurrit canis leoni, jocatur; Quid tu miser ex haustus inediâ percurris sylvas & *devia?*
2. Me spectа pinguem ac nitidum; atque hæc non labore consequor, sed otio.
3. Tum leo Habes quidem tuas epulas; sed habes, stolide, etiam vincula.
4. Tu servus esto, qui servire potes: ego quidem sum liber, nec servire volo.
5. *Mor.* Pulchrè respondet leo; *quibuslibet*, enim, *rebus potior est libertas.*

122. *De Piscibus.*

1. Piscis *fluviatilis* vi fluminis correptus est in mare, ubi suam efferens Nobilitatem, omne marinum genus, *vili pendebat.*
2. Non tulit hoc Phoca, sed ait, tunc fore indicium Nobilitatis si cum phocâ captus portetur ad forum.
3. Se emptum iri à Nobilibus, illum autem à plebe.
4. *Mor.* Multi sic capti sunt libidine gloriæ, ut sese ipsi prædicent & jactent.
5. Sed laus sui oris non datur homini laudi, at excipitur cum auditorum risu.

123. *De Pardo, & Vulpecula.*

1. Pardus, cui *pictum* est *tergum*; cæteris feris, etiam leonibus despectis, *intumescebat.*
2. Accedit ad hunc vulpecula, suadet non superbire, dicens, Illi quidem speciosam esse pellem, sibi verò speciosam esse mentem.
3. *Mor.* Discrimen est bonorum, & ordo.
4. Bona corporis præstant bonis fortunæ: utrisque illis animi bona præferantur, oportet.

124. *De Vulpeculâ, & Pardale.*

1. Cùm aliquando pardalis vulpem præ se contemneret, quòd ipsa *pellem haberet omnigenis colorum maculis variegatam.* Respondit vulpes, sibi id décoris in animo esse, quod illi esset in cute.

2. Mor. *Neque* verò *paulo satius est ingenio* præditum esse *vafro*, quàm *cute versicolore.*

125. *De*

125. Of the Fox, and the Cat.

1. *When once the Fox, in a discourse that she had with the Cat, bragged, that he had several shifts, so that he had even a* budget full of tricks; *The Cat answered, That she had but one shift only to rely upon, if any danger should be.*

2. *As they were talking, on a suddain,* a cry *was heard,* of dogs *coming towards them.*

3. *Then the Cat leap'd into a very high tree, whereas the Fox in the interim being* surrounded with a kennel of hounds, *was catch'd.*

4 Mor. *The fable implies, that one device is better sometimes, so that it be true and effectual, than many tricks, and* vain devices.

126. Of the King, and the Apes.

1. A *King of Ægypt taught some Apes, that they might* perfectly learn how to dance.

2. *For, as no living creature doth more resemble the shape of a man, so none else doth better, or more willingly, imitate men's actions.*

3. *Therefore,* after they were very well taught *the art of dancing, they began to dance, being clad in purple robes, and disguised: and the* show took very well *a long time, till* a conceited merry man, *among the spectators, threw nuts amongst them, which he carried privately in his pocket.*

4. *Then presently the Apes, as soon as they had seen the nuts, having forgotten the dance,* began to be that which they were before: *and on a sudden from dancers, they returned to Apes: and having torn their visards, and rent their clothes,* they scrambled one with another for the nuts, to the exceeding great laughter of the beholders.

5. Mor. *This fable advertiseth us, that the ornaments of fortune, do not alter mans disposition.*

127. Of the Asse and the Travellers.

1. *When two men by chance had found an asse in the desart, they began to fall out betwixt themselves whether of them should lead him home as his own.*

2. *For he seemed to be offered by fortune to both alike.*

3. *In the mean time,* whilst they wrangled about this matter one with another, *the asse got away, and* neither of them enjoyed him.

4 Mor. *Some men fall short of present advantages, which, through their ignorance, they know not how to make use of.*

128. Of the Fishermen.

1. *Some fishermen having cast in their nets,* hailed out Tortoises.

2. *When they had shared them amongst themselves, and were not able to eat them up all, they invited* Mercury, *as he chanced to come to them, to their cheer.*

3. *But he, perceiving, that he was not at all invited,* out of any good will, *but that he might* ease them from over-glutting themselves with the meat, *refused, and bad them eat the Tortoises themselves, which they had caught.*

4. Mor.

125. *De Vulpe, & Fele.*

1. CUm aliquando vulpes in colloquio, quod illi erat cum fele, jactaret sibi varios esse technas, adeò ut vel *peram* haberet *dolis refertam*; Felis autem respondit, sibi unicam duntaxat artem esse cui fideret, si quid esset discriminis.

2. Inter confabulandum, repentè *canum* accurrentium *tumultus* auditur.

3. Ibi felis in arborem altissimam subsilit, cùm vulpes interim *à canum agmine* cincta capitur.

4. *Mor.* Innuit fabula, præstabilius esse nonnunquam unicum consilium, modò id sit verum & efficax, quam plures dolos, *consiliaque frivola.*

126. *De Rege, & Simiis.*

1. REx quidam *Egyptius* aliquot simias instituit, ut *saltandi rationem perdiscerent.*

2. Ut enim nullum animal ad figuram hominis propiùs accedit; ità nec aliud, actus humanos aut meliùs, aut libentiùs, imitatur.

3. Artem itaque saltandi *protinus edoctæ* saltare cœperunt insignibus indutæ purpureis, ac personatæ: multóque jam tempore *mirum in modum placebat spectaculum*; donec è spectatoribus *facetus quispiam* nuces, quas clanculùm in sinu gestabat, in medium abjecit.

Ibi statim simiæ, simul atque nuces vidissent, oblitæ choreæ, *id esse experiri, quod antea fuerant*, & ac repentè è saltatricibus in simias redierunt, contritisque personis dilaceratisque vestibus, *pro nucibus inter se pugnabant, non sine maximo spectatorum risu.*

5. *Mor.* Admonet hæc fabula, fortunæ ornamenta non mutare hominis ingenium.

127. *De Asino, & Viatoribus.*

1. DUo quidam cùm in desertis locis asinum quempiam fortè fortunâ nacti essent contendere inter se cœperunt, uter eorum, uti suum, domum abduceret.

2. Nam utrique pariter à fortunâ videbatur objectus.

3. Hæc interim *de re illis mutuum altercantibus*, asinus se subduxit, *ac neuter potitus est.*

4. *Mor.* Quidam *à præsentibus commodis*, quibus ob insciti am uti nesciunt, excidunt.

128. *De Piscatoribus.*

1. PIscatores aliquot jacto reti, *testudines* extraxerunt.

2. Eas cum essent inter se partiti, *neque sufficerent omnibus comedendis*; *Mercurium* fortè accedentem invitâ unà ad convivium.

3. At ille, intelligens se neutiquam *humanitatis gratiâ* vocari, sed ut *eos fastidio cibi* juvaret, recusavit; justitque ut ipsi suas testudines ederent, quas cepissent.

4. Mor. *Some men, after they have unadvisedly undertaken any thing, implore other mens ayd,* whom they may engage in their own business.

129. Of the Ass.

1. AT Cumanum, *an Asse, that was weary of his slavery, having broken the bridle, had run away into a forest: He fitted a Lions skin, which by chance he had found there, to his body, and so behaved himself instead of a Lion; frighting both men and wild beasts with his voice and tail.*

2. *For the Cumani do not know a Lion.*

3. *This disguised Ass therefore,* bare sway a great while *after this manner, being taken and feared* for a huge Lion; *till a stranger going to* Cumæ, *(one, who had oft times seen both a Lion and an Asse, and therefore it was no hard matter for him to know him) found, that it was an asse* by his loaf ears, *and by some other signs, and brought him home, being* soundly cudgeled; *and restored him to his Master, that owned him.*

4. *Now in the mean time, the asse being already owned,* made all the people of *Cumanum* laugh exceedingly, *whom erewhile, he being thought to be a Lion,* had almost frighted to death.

5. Mor. *We cannot well hide those vices, which have grown up with us, even since we were children.*

130. Of the Beetle, and the Eagle.

1. A *Beetle on a time, being slighted by an Eagle,* began to think of taking revenge on way or other.

2. *He searched diligently where the Eagle had built her nest; the Beetle crept in it, and threw down her eggs, with the like wile.*

3. *When the Eagle had often changed her dwelling, and* did no good, *she went to* Jupiter, *her Patron,* and told him her misery.

4. *He bids her lay her eggs in his lap, which were like to be safe even in that place.*

5. *But the peevish Beetle crept hither also,* by the welts and plaits of his cloaths, whilst *Jupiter* never felt it at all.

6. *Afterwards, when* Jupiter *saw the eggs to be stirred, and did not well mind,* being affrighted at the strangeness of the matter, he shaked his lap, and threw them on the ground.

7. Mor. *This fable teacheth us,* That no man, though he be never so little, is to be undervalued.

131. Of the Satyr, and the Country man.

1. A *Satyre, when he was very cold, in an extraordinary great frost, was brought into his house, and entertained by a Country man.*

2. *And wondring why the man* blew into his hands, which he held to his mouth, *he asked him why he did so?*

3. *He made answer, That he might warm his cold hands,* with the warmth of his breath.

4. *Afterwards when,* after a fire was made, and the Table furnished, *he blew again into his hot pottage; He wondring also the more at him,* enquired of him what this might mean.

5. That

4. *Mor.* Nonnulli, posteaquam inconsultè quippiam adorti sunt, aliorum implorant auxilium, *quos suo negotio admiscerent.*

129. De Asino.

1. APud *Cumanos* asinus quispiam pertæsus servitutem, abrupto loro in sylvam aufugerat; illic fortè repertas leonis exuvias corpori applicabat suo, atque ità pro leone se gerebat, homines pariter ac feras voce caudaque territans.

2. Nam Cumani leonem ignorant.

3. Ad hunc igitur modum *regnabat aliquamdiu personatus hic asinus, pro leone imani* habitus ac formidatus, donec hospes quispiam *Cumas* profectus, (qui fortè spenumerò viderat & leonem, & asinum, atque ob id non erat ei difficile dignoscere) *aurium prominentium* indicio, atque aliis quibusdam conjecturis, asinum esse deprehendit, ac *probè fustigatum* reduxit, dominóque agnoscenti reddidit.

4. Interim autem *risum non mediocrem concitabat omnibus Cumanis* asinus jam agnitus, quos dudum, creditus leo, *metu propemodum exanimaverat.*

5. *Mor.* Haud facilè tegimus vitia, quæ à pueris nobiscum adolevêrunt.

130. De Scarabæo, & Aquilâ.

1. SCarabæus aliquando spretus ab aquilâ, *cœpit de vindictâ quoquo pacto sumenda cogitare.*

2. Pervestigavit ubinam aquila nidum collocâsset, adrepsit scarabæus, & ova similî dolo dejecit.

3. Aquila cùm sæpius domicilium commutâsset, *neque quicquam proficeret,* Jovem patronum adiit, *exponit calamitatem suam.*

4. *Is* jubet, ut suo in gremio ponat ova, vel istic in tuto futura.

5. Et huc per *vestis lacinias, sinusque* prorepsit pertinax scarabæus, *haud quaquam sentiente Jove.*

6. Deinde ubi videt ova commoveri *Jupiter,* neque satis animadverterit, *territus rei novitate, excusso gremio, in terram dejecit.*

7. *Mor.* Monet hæc fabella, *neminem, quantumvis pusillum, contemnendum esse.*

131. De Satyro, & Rustico.

1. SAtyrus quidam cùm *vehementer algeret, hyberno gelu suprà modum sæviente,* à rustico quodam inductus est in hospitium.

2. Admiratus autem cur homo *inflaret in manus ori admotas,* rogavit cur ità faceret.

3. Is respondit, Ut frigidas manus *halitûs tepore* calefaceret.

4. Deinde ubi, *extracto foco, appositâ mensâ, in pultem fervidam* rursum *inflaret,* magis etiam admiratus, *scisitatus est quid hoc sibi vellet.*

5. That I might cool my pottage, quoth he, which is too hot, with my breath.

6. Then the Satyr rising from the Table, saith, What do I hear?

7. Dost thou blow both hot and cold too, out of the same mouth?

8. You shall pack.

9. For, I do not like to live in the same house with such a man.

10. Mor. Double-tongued men are here set out, who sometimes commend, and sometimes discommend the same man.

132. Of the Lark, and her Young ones.

1. Æsop, that Fabulist of Phrygia, was, for good reason, thought to be a wise man, because he did not severely and imperiously command and censure what were good to be advised and persuaded unto, as the Philosophers are wont to do; but, having figured merry and delightful Tales, he brought into mens understandings and minds, things that were wholsomely and heedfully taken notice of, with a winning way of hearing.

2. As this little fable of his, concerning a little bird's little nest, doth prettily and pleasantly premonish, that the hope and confidence of business, which one may dispatch, is never to be put in another, but in one's self.

3. There is a little bird, quoth he, her name is a Lark, she lives and buildeth nest in the standing corn, about the time almost that harvest is ready, her young ones being just then ready to flie.

4. That Lark, as it fell out, was gone into a crop of corn, that was sooner ripe than ordinary; and therefore when the corn began to grow white, her young ones were not fledg'd.

5. Therefore when she went to seek meat for her young, she warned them, that they should have notice, if any new thing were there said or done, and that they should tell it her, when she came back again.

6. Afterwards the owner of that corn calls his son being a young man, and saith, Dost thou not see that these are ripe, and require hands now?

7. Therefore to morrow, as soon as it shall be light, see thou go to our friends, and intreat them, that they would come and lend us their pains, and help us in with this harvest.

8. When he had said these words, he went his way; and when the Lark came again her young ones quivering, made a noise about her, and intreated their dam, that she would now make haste quickly, and remove her self into another place.

9. For the owner, say they, hath sent his son to intreat his friends, that they would come by peep of day, and shear.

10. The dam bids them, not to fear any thing.

11. For if the owner, quoth she, hath put off his harvest to his friends, the corn will not be shorn to morrow; nor is there any great need, that I should take you away to day.

12. On the day after therefore, the dam flies abroad to get meat: the Master tarries for them that he had intreated; the Sun groweth hot, and nothing is done, and there were no friends.

13. Then saith he again to his son, Those friends are for the most part of them idle persons: but let us go rather, and intreat our cousins, and kinsfolks, and neighbours, that they may come to morrow in time to shear.

14. The young ones being affrighted, told this in like manner to their dam.

15. The

5. Uti *pultem*, inquit ille, *nimiùm ferventem halitur efrigerem.*

6. Tum Satyrus surgens à mensa, Quid ego audio, inquit?
7. Túne eodem *ex ore pariter & calidum & frigidum efflas.*
8. *Valebis.*
9. *Neque enim mihi ratio est cum ejusmodi homine commune habere hospitium.*
10. *Mor.* Notantur *bilingues*, qui eundem modo laudant, modo vituperant.

132. *De Cássitâ, & ejus Pullis.*

1. AEsopus ille *Phrygiæ Fabulator haud immeritò sapiens* existimatus est, cùm, quæ utilia monitu suasúque erant, non severè non *imperiosè præcepit*, & censuit, *ut Philosophis mos est*: sed *festivos, delectabilesque Apologos, commentos, res salubriter ac prospicienter animadversas*, in mentes animosque hominum *cum audiendi quâdam illecebrâ* induxit.

2. Velut hæc ejus fabella de *aviculæ nidulo, lepidè atque jucundè* præmonet *spem fiduciamque rerum, quas efficere quis possit, haud unquam in alio, sed semet ipso habendam.*

3. Avicula, inquit, est parva, nomen est cassita, habitat, nidulaturque in segetibus, *id fermè temporis, quo appetit messis, pullis* jamjam *plumantibus.*

4. Ea cassita in *sementes* forte concesserat *tempestiviores*; propterea frumentis flavescentibus *pulli* etiam tunc *involucres* erant.

5. Cùm igitur ipsa *iret cibum pullis quæsitum*, monet eos, ut si quid ibi novæ rei fieret, dicereturve, animadverterent, idque uti sibi, ubi rediisset, renunciarent.

6. Dominus postea segetum illarum, filium adolescentem vocat, &, Vidésne, inquit, hæc ematuruisse, & manus iam postulare.

7. Idcirco *die crastino, ubi primùm diluculabit*, fac amicos adeas, & roges, ut veniant, *operamque mutuam dent, & messem* hanc nobis *adjuvent.*

8. Hæc ubi dixit, discessit; atque ubi rediit cassita, pulli *trepiduli* circumstrepere, orareque matrem, ut statim jam properet, atque *alium in locum sese asportet.*

9. Nam dominus, inquiunt, misit filium, qui amicos rogaret, ut *luce oriente* veniant, & metant.

10. Mater jubet eos, *à metu otiosos esse.*

11. Si enim dominus, inquit, *messem ad amicos rejecit*, crastino seges non metetur, *neque necesse est* hodiè uti vos auferam.

12. Die igitur postero, mater *in pabulum volat*; dominus, quos rogaverat, operitur: *Sol ferves*, & fit nihil, & amici nulli erant.

13. Tum ille rursum ad filium, Amici isti, inquit, *magnam in partem cessatores* sunt: quin potius imus, & cognatos, affines, vicinosque nostros oramus, ut adsint cras tempore ad metendum.

14. Itidem hoc pulli pavefacti matri nunciant.

15. *The dam exhorts them, that then also they would not fear, nor take any care; she saith, That no cosins or kinsfolks almost, were so bane, as to make no delay to take a toyl upon them, and to do as they are bidden presently: Onely minde you, quoth she, if so be any thing be said again, any further.*

16. Another morning betimes, *the bird went to feed; the cosins and kinsfolks* forbear the paine, *which they were intreated to afford.*

17. *At the last therefore, the Master said to his Son, Let our friends and our kindred farwell, thou shalt bring two sickles,* as soon as ever it is day, I my self will take one to me, and thou shalt take the other to thee, *and we our selves will* shear the corn *to morrow with our own hands.*

18. *When the dam heard of her young ones, that the Master said that, she said, It is time to give place, and to be gone.*

19. *It will now* without question *be done, what he hath said shall be.*

20. *For now it resteth in him, whom the matter concerneth, not in another, of whom help is desired.*

21. *And so the Lark* removed from her nest, *and the corn was shorn by the owner of it.*

22. Mor. *This indeed is a Fable of Æsop's, touching the relying upon friends or new acquaintents, which is for the most part light and vain.*

23. *But what else do the purer books of the Philosophers advise us, than that we* should trust to our selves onely; *and that we should esteem all other things, which are without us, and without our mind, neither for ours, nor for us.*

24. Ennius *in his Satyrs, hath* very wittily and handsomly *comprised this tale of Æsop, in* well compacted verses: *the two last whereof are these, which I verily think it is worth the labour,* to have in ones heart and memory.

25. Be sure this thing be alwayes in thy thought;
What thou canst do, trust not thy friends for ought.

133. Of the Birds, and the Owl.

1. ALmost *all the birds once went to the Owl, and intreated her, that hereafter she would not build* in the false roofs of houses, *but rather in the boughs of trees, and amongst the green branches, for there she* might more sweetly take the pleasure of the spring.

2. *Moreover, they shewed her* a little Oak, *that was newly sprung up, and somewhat tender as yet; in which forsooth, the Owl, as they said, might sometimes* sit joyfully, and make her nest *for her self.*

3. *But she said, she would not do it.*

4. *But,* on the other side, *she gave them counsel, that they should not trust themselves to that little tree.*

5. *For it would one time or other bring forth* bird-lime, *to wit,* the very bane of birds.

6. *They, as they are* aleight and flickering kind, *scorned the counsel of one wise Owl.*

7. *Now the Oak was grown up, now it was spread, now it was full of green leaves.*

8. *Behold, there* all the birds flutter by flocks in the boughs, they are merry, they hop up and down, they play together, and they chirp.

9. *In the mean time, that Oak had brought forth bird-lime, and men had observed it; thereupon,* all the poor birds *alike, were entangled there on a suddain;* and when it was too late, they repented themselves *in vain, because they had scorned the wholsome advice.*

10. *And*

15. Mater hortatur, ut tum quoque ſine metu, ac ſine curâ ſint; cognatos affineſque nullos fermè tam eſſe obſequibiles, ait, ut ad laborem capeſſendum nihil cunctentur, & ſtatim dicto obediant: Vos modò, inquit, advertite, ſi modò quid denuò dicitur.

16. *Aliâ luce ortâ*, avis in paſtum profecta eſt; cognati & affines *operâ*, quam dare rogati ſunt, *ſupерſedent*.

17. Ad poſtremum igitur dominus filio, Valeant, inquit, amici cum propinquis; afferes *primâ luce* falces duas: *unam egomet* mihi, & *tu tibi capies alteram*, & frumentum noſmet ipſi manibus noſtris eras *metemus*.

18. Id ubi ex pullis dixiſſe dominum, mater audivit; Tempus, inquit, eſt cedendi & abeundi.

19. Fiet nunc *dubio procul* quod futurum dixit.

20. *In ipſo* enim *jam vertitur*, cujus eſt res, non in alio unde petitur.

21. Atque ita caſſita *nido migravit* & ſeges à domino demeſſa eſt.

22. *Mor.* Hæc quidem eſt *Æſopi* Fabula, de amicorum plerunque & propinquorum levi & inani fiduciâ.

23. Sed quid aliud *ſanctiores libri* Philoſophorum monent, quàm ut *nobis tantùm ipſis nitamur*; alia autem omnia, quæ extra nos, extraque noſtrum animum ſunt, neque pro noſtris, neque pro nobis ducamus.

24. Hunc *Æſopi* Apologum *Ennius* in Satyris *ſcitè admodum & venuſtè verſibus quadratis* compoſuit: quorum duo poſtremi iſti ſunt, quos *habere corde & memoriâ*, operæ pretium eſt: herclè puto.

25. *Hoc tibi erit argumentum ſemper in promptu ſitum,*
Nè quid expectes amicos, quod tu agere poſſis.

133. *De Avibus, & Noctuâ.*

1. AVes olim propè univerſæ noctuam adierunt, rogaruntque eam nè poſthac *in ædium cavis* nidificaret, ſed in arborum potiùs ramis, atque inter frondes; ibi enim *vernari ſuaviùs*.

2. Quin, eidem *quercum* modò enatam, *puſillam*, tenellamque adhuc, oſtendebant; in quâ ſcilicet, *molliter*, ut aiebant, & *ſedere* ipſa aliquando noctua, & *ſuum ſibi conſtruere* nidum poſſet.

3. At illa facturam ſe negavit.

4. *Quin invicem* conſilium dedit iis, nè arbuſculæ illi ſe crederent.

5. Laturam enim quandoque eſſe *viſcum*, *peſtem* videlicet *avium*.

6. Contempſêre illæ (ut ſunt *leve genus & volaticum*) ſapientis unius Noctuæ conſilium.

7. Jam quercus adoleverat, jam patula, jam frondoſa erat.

8. Ecce, ibi *aves illæ omnes gregatim ramis involitant, laſciviunt, ſubſultant, colludunt, camillant*.

9. Interea, quercus ea viſcum protulerat, atque id homines animadverterant; implicitæ ergò repente ibi *omnes* pari *er miſellæ*; ac *fruſtra eas ſera pœnitentia ſubiit*, quòd ſalubre illud conſilium ſpreviſſent.

10. *And* they say, this is the reason, why all the birds now, when they see the Owl, thronging about her do as it were complement her, bring her along, follow her, sit about her, and flie about her.

11. *For, remembring her advice, they now admire her, as one that is wise, and* stand round about her in a throng, *that forsooth, they may once learn of her to be wise.*

12. *But I think to no purpose, nay indeed, also sometimes to their great harm.*

13. *For these antient Owls were wise in good earnest; and now there are many* Owls, *which indeed have the feathers, and the eyes, and the beak of Owles but they have not the wisdom.*

14. Mor. *This fable teacheth you, that you do not scorn the counsel of him, that giveth you good advice.*

134. Of the Gourd, and the Pine-tree.

1. A *Gourd was once sown neer a Pine tree, which was a very great one, and* had broad boughs.

2. *Now, the Gourd, when it was grown big with many showrs, and seasonableness of the weather, began to be wanton, and to reach out its boughs* somewhat saucily.

3. *Now it crept into the Pine, now it advanced to get up, now it adventured to wrap about the boughs and green branches, making shew of its greater leaves, its white flowers, and of its huge and fresh green fruits.*

4. Therefore it grew so proud and insolent, *that it adventured to challenge the Pine-tree, and said, Thou seest how I out-go thee, how I excell in large leaves, how I excell in greenness, and straightway* overtop thee.

5. *Then the Pine, which was gravely wise and strong, did not at all wonder at the boldness of the saucy Gourd, but answered it thus.*

6. *I have here* abode many winters *heats, sun-burnings, and sundry calamities, and do yet remain sound.*

7. *Thou wilt have less presumption at the first frost nips, when both thy leaves shall fall down and all thy greenness shall be gone.*

8. Mor. *We must not be proud in prosperity.*

135. Of the Crow, and the Wolves.

1. A *Crow beats the Wolves company along steep tops of the mountains: She desires, that she might have a part of the prey, because having followed them, she had at no time left them, and she had been a companion.*

2. *Afterwards she was shaken off by the Wolves, as having not followed them, but the prey, and the meat; and was no less like to devour the inwards of the Wolves, if they should be killed, than she did of other living creatures.*

3. Mor. *We must not always look upon what we do, but* how we stand affected when we do it.

136. Of the Earth's labour.

1. T*He earth on a time being grown big, and wonderfully swoln, made shew, as if she would bring forth some great thing.*

2. *They that dwell neer, run to her; the husbandmen stand amazed; they, between hope and fear, expect the earth's delivery.*

3. *Some thought, that that Typhœus, with an hundred heads; others thought, that mountains were like to burst forth.*

4. The

10. Atque *hoc eſſe aiunt*, cur nunc *aves omnes, ubi noctuam viderint, frequentes tam quaſi ſalutant, deducunt, ſectantur, circumdant, circumvolitant.*

11. Etenim conſilii illius memores, admirantur eam nunc ut ſapientem, *ſipantque denſâ caterva*, ut videlicet abeâ ſapere aliquando diſcant.

12. Sed opinor fruſtra, imò verò, etiam interdum cum magno ipſarum malo

13. Nam veteres illæ noctuæ revera ſapientes erant: nunc multæ noctuæ ſunt, quæ noctuarum quidem plumas habent, & oculos, & roſtrum, ſapientiam verò non habent.

14. *Mor.* Benè monentis conſilia nè ſpernas, hæc fabula docet.

134. *De Cucurbita, & Pino.*

1. ſAta eſt olim cucurbita juxta arborem pinum, quæ grandis admodum *& ramis patulis exſtabat.*

2. Cucurbita verò, cùm multis pluviis aquæ cœli temperamento creviſſet, laſcivire incipit, *& ramulos audaciùs porrigere.*

3. Jam ſerpebat in pinum, jam ſurgere, jam ramos & frondes involvere audebat; ampliora folia, candentes flores, prægrandia *poma & virescentia* oſtentans.

4. Itaque *tanto faſtu atque inſolentiâ intumuit* ut pinum arborem auſa ſit aggredi; &, Vides, inquit ut te ſupero, ut amplis foliis, ut virore preſto, & jamjam *ad cacumen præſurgo.*

5. Tum pinus, quæ *ſenili prudentiâ & robore polleba*t, nihil mirata eſt cucurbitæ inſolentis audaciam, ſed ita demum reſpondit.

6. Ego hic *multas hyemes*, calores, æſtus, varioſque climates *pertuli*, & adhuc integra conſiſto.

7. Tu ad primos *rigores* minus audaciæ habebis, cùm & folia concident, & viror omnis aberit.

8. *Mor.* Secundis rebus non eſt ſuperbiendum.

135. *De Corvo, & Lupis.*

1. COrvus lupos per *ardua montium jugi* comitatus, partem ſibi prædæ fieri poſtulat, quia eos ſecutus nullo tempore deſtituiſſet, ſociuſque fuiſſet.

2. Repulſus deinde eſt à lupis tanquam non eos, ſed prædam cibumque ſecutus; nec minùs luporum, ſi occiderentur, quàm cæterorum animalium carta, fuiſſet voraturus.

3. *Mor.* Non quid agamus ſemper inſpiciendum eſt, ſed *quo ſimus animo* cùm agimus.

136. *De partu Terræ.*

1. TUrgida olim facta tellus, & *mirum in modum* tumida, magnum aliquod paritura videbatur.

2. Accurrunt finitimi, ſtupent agricolæ, terræ partum inter ſpem metumque expectant.

3. Alii *Typhœa* illum centimanum, alii montes erupturos putabant.

4. Aperitur

4. *The earth is opened, there came forth a Mouse; and they turned that into laughter and a jest, which was thought would be a wonder to all.*

5. Mor. *We must not always believe gay promises.*

137. Of the Members, and the Belly.

1. MAny joynts, *when they saw the belly idle,* fell out with it, *and denied their help.*

2. *When they also by that means fainted, they understood, that the belly divided the meats which it had received, throughout all the members; and* they became friends with it again.

3. Mor. *Great matters decay by discord, they avail by concord.*

138. Of *Arion,* and the Dolphin.

1. ARion *was* an antient and famous Fidler.

2. *He was of the place and town* Methymna, *and of the country and Isle* Lesbos.

3. Periander *the King of* Corinth, *esteemed that* Arion *as a friend, and* loved him for his skill.

4. *He travels thence from the King, to see the famous Countrys,* Sicily *and* Italy.

5. *When he came thither, he pleased both the ears and the minds of all, in the Cities of both the Lands, and there* the men prized him, took pleasure in him, and loved him.

6. *He then afterwards, having gotten good store of mony, and a good estate, resolved to return to* Corinth.

7. *He therefore chose a ship and mariners, that were Corinthians,* as being better known, and more friends to him. *But the Corinthians, after they had entertained that man, and the ship was carried into the deep,* being greedy of the booty and the mony, *took counsel about killing* Arion.

8 *Then he, when he understood the villany, gave them his mony, and his other things, that they might have it; and intreated them that they would but spare his life.*

9. *The Mariners were so far moved with these prayers of his, that they forbore to kill him by force with their own hands; but commanded him to leap headlong presently into the Sea before their faces.*

10. *The man being daunted at that, and all hope of life being lost, afterwards intreated this one thing, that before he died, they would give him leave* to put on his clothes, *and to take his fidle, and to sing a song of that his hap, which might be able to comfort him.*

11. *Then the wild and savage Seamen had a great desire to hear him.*

12. *He obtains what he had intreated.*

13. *And there presently, being girt after his manner, cloathed, made fast, and standing upon the hatches of the top of the stern, he sung the song which is called* Orthyum, *with a very loud voice.*

14. *Towards the end of his song, he threw himself a good way into the deep, with his fidle, and all his dressing, as he stood and sung.*

15. *The Mariners, not making any other question, but that he had perished, held on in the course which they had begun to make.*

16. *But a strange and wonderful, and loving act befell; a Dolphin on a sudden, swum to him amongst the waves, and holding up his back above the waves, took him up, and carried him with his body and cloaths, safe to* Tœnarus, *in the country of* Laconia.

17. *The*

4. Aperitur terra, prodiit Mus; & quod miraculo fore omnibus existimabitur, in risum atque jocum converterunt.
5. *Mor.* Non semper credendum promissis magnificis.

137. *De Membris, & Ventre.*

1. HUmani artus, cùm ventrem otiosum viderent, *ab eo discordârunt*, & suum illi ministerium negaverunt.
2. Cùm eo pacto & ipsi quoque deficerent, intellexerunt ventrem cibos acceptos per omnia membra dividere; & *cum eo in gratiam redierunt*,
3. *Mor.* Magnæ res discordiâ pereunt; concordiâ valent.

138. *De Arione, & Delphino.*

1. VEtus & *nobilis* Arion *cantator fidibus fuit.*
2. Is loco & oppido *Methymnæus*, terrâ atque insulâ *Lesbius fuit.*

3. Eum *Arionem* rex *Corinthi Periander*, amicum *amatumque habuit, artis gratiâ.*
4. Is inde à rege proficiscitur, terras inclytas *Siciliam* atque *Italiam* visurus.
5. Ubi eò venit, aurescque omnium mentesque in utriusque terræ urbibus demulsit, in *quæstibus* istic *& voluptatibus amoribusque hominum fuit.*

6. Is tum postea *grandi pecuniâ & re bonâ multâ copiosus*, Corinthum instituit redire.
7. Navem igitur, & nautas *ut notiores amicioresque sibi* Corinthios delegit, sed eo *Corinthii* homine accepto, naviq. in altum provectâ, *præde pecuniæque cupidi*, ceperunt consilium de necando *Arione.*

8. Tum illum, ibi pernicie intellectâ, pecuniam cæteraque sua ut haberent dedisse; vitam modò sibi parcerent, oravisse.
9. Nautas precum ejus harum commissertos esse illatenùs, ut ei necem inferre per vim suis manibus temperarent; sed, imperavisse, ut jam statim coràm desiliret præceps in mare.
10. Homo ibi territus, & spe omni vitæ perditâ, id unum postea oravit, ut priusquam mortem oppeteret, *induere* permitterent *sua sibi indumenta*, & fides capere, & canere carnem casûs illius sui consolabile.

11. Feros & immanes nautas prolubium tum audiendi subit.
12. Quod oraverat, impetrat.
13. Atque ibi mox de more cinctus, amictus, ornatus, stansque in summæ puppis foro, carmen quod *Orthyum* dicitur voce subaltissimâ cantavit.

14. Ad postrema cantûs, cum fidibus ornatuque omni, sicut stabat canebatque, jecit sese procul in profundum.
15. Nautæ, haud quaquam dubitantes quin periisset, cursum quem facere cæperant tenuerunt.
16. Sed novum, & mirum, & pium facinus contigit: Delphinum repente inter undas adnavisse, & dorso super fluctus edito vectavisse, incolumique cum corpore & ornatu, *Tænarum* in terram *Laconicam* devexisse.

17. Tum

17. Then Arion went quite from that place to Corinth, and offered himself to King Periander, as he had been carried by the Dolphin, and told him the thing as it had happened.

18. The King did not believe it, but gave order, that Arion should be kept in prison, as if he deceived him; and in a dissembling manner asked the Sea-men, being sought for, whilst Arion was kept close, whether they had heard any thing concerning Arion, in those places from whence they came.

19. They said, the man was in Italy when they went thence, and did very well then and that the Cities did much affect him, and delight in him, and that he was happy in their favour and love of many.

20 Then, whilst they spake these words, Arion stept forth with his harp and cloaths, with which he had cast himself into the Sea.

21. The Mariners being astonished and convicted, could not deny.

22. Mor. This fable teacheth us, that more pity is sometimes found in the brute creatures, than in those men, that, besides wealth, have no worth; besides shape, nothing of a man.

139. Of the Spider, and the Gout.

1. THe Spider being somewhat more at leisure from weaving; walked seasonably abroad to refresh her self.

2. The Gout offereth to meet her, though she could very hardly overtake her by uneven strides.

3 After that dayes journey was pretty well passed, they were not far from a little town, which the inhabitants of that country called Tyche.

4. They took both a resolution, to seek out an hostle agreeable to their condition.

5. The Spider, without making much adoe, goes to lodge in a rich mans house; there she hangs out her webs on every side, and spreads out her nets.

6. Presently there came, I know not what ugly-faces, which pulled down her weavers shop.

7. Therefore her building was but for a little while, which way soever she turned her self.

8. For she could no where avoid the Grooms beesoms, that could espie a thing quickly.

9. She was in a very sad condition, which alone was vexed and troubled, amidst such plenty of all things.

10 But the Gout, like a poor beggar, had at last with much ado, got leave to come into a poor mans cottage: when she had sat down in that place, she endured all kind of miseries.

11. Coorse bread was set before her, when she had a mind to her supper, and a pot of water, when she could scarce gape, because her chaps were so dry.

12. A boarded bed was spread, not with green leaves, not with grass, but with small chaff, for her that was weary with travel on the day time.

13. And it is not my purpose now to tell, how badly such hard bedding, such coorse rugg, agreed with her soft members, with a skin (as I may say) of silk.

14. That stately Star therefore, which hears and sees all things, was scarce risen, when the Spider and the Goat met again together.

15. The Spider first tells the troubles of the night past, the changing of so many places, sometimes blaming the Masters meanness, and sometimes the overmuch observance of the Grooms.

16. The

17. Tum *Arionem* prorsus ex eo loco *Corinthum* petivisse, talemque *Periandro* regi, qualis Delphino vectus fuerat, sese obtulisse, eique rem (sicuti acciderat) narravisse.

18. Rerem isthæc parùm credidisse, Arionem (quasi falleret) custodiri jussisse; nautas requisitos, obligato *Arione*, dissimulanter interrogâsse, Ecquid audissent, in iis locis unde venissent, super *Arionem*.

19. Eos dixisse, Hominem, cùm inde irent, in terrâ *Italiâ* fuisse, eumque illic benè agitare, & studiis delectationibusque urbium florere, atque in gratiâ pecuniâque magnâ fortunatum esse.

20. Tum inter hæc eorum verba, *Arionem* cum fidibus & indumentis, cum quibus se in salum ejaculaverat, extitisse.

21. Nautas stupefactos convictosque, ire inficias non quisse.

22. *Mor.* Documento est hæc fabula, plus aliquando inveniri in brutis animalibus clementiæ quàm in his hominibus, qui præter opes nihil habent pensi; præter figuram, nihil humanitatis.

139. *De Araneâ, & Podagrâ.*

1. ARanea, *paululùm* à texendi opere *quietior*, animi relaxandi gratiâ, *commodùm* deambulabat.

2. Huic se obvium præbet Podagra, tametsi *passibus ambiguis* admodum ægrè illum assequeretur.

3. *Ejus dies itinere utcunque emenso, non longè aberant ab oppidulo*, cui regionis incolæ *Tyche* nomen indiderunt.

4. *Utrique consilium* fuit, conditionis suæ hospitem pervestigare.

5. Aranea, *non maximopere* datâ operâ, in opulenti cujusdam civis ædes divertit; inibi *quaquaversum* telas suas præpendebat, prætendebatque retia.

6. Aderant illico *nescio qui trygodæmones*, qui textrinam illius demoliebantur.

7. Momentaneum itaque erat ipsius, *quò etiam cunque se verteret*, ædificium.

8. Nusquam enim *scopariorum oculatas scopas* poterat effugere.

9. *Misera planè*, quæ in *tanta rerum omnium affluentia* sola angebatur perturbaturque.

10. Podagra verò, *mendicabuli instar*, vix tandem *egestosi cujuspiam tuguriolum* impetrârat; id loci cùm decubuisset, *nihil non experiebatur miseriarum*.

11. Apponebatur cœnaturienti *panis cibarius*, aridis vix faucibus hianti *hydropoterium*.

12. Jamque *diurno itinere labascenti torus ligneus*, nullis frondibus, nullo gramine, sed prætenui usu palliis instrueb[illegible]

13. Atq; dicere non est hujus institutis, quàm convenerint malè membris mollibus *cuticulæ* (*ut ità dixerim*) *holosericæ*, *stragula tam dura, tam barbari villi*.

14. Oriente igitur vix tandem illo augusto Sydere, quod exaudit quod intuetur omnia, convenêre rursum aranea, simulque podagra.

15. Prior aranea præteritæ noctis molestias, tot locorum commutationes denarrat; nunc hero exprobans munditiem, nunc *nimiam scopariorum observantiam*.

16. Podagra

16. *The Gout, on the contrary,* frameth many ſtories, *concerning the poverty of her Hoſt, nor hath ſhe leaſure* to ſhew the Spider the blew marks, which the hard bed-ſtead had made in her tender skin.

17. They make a motion, *that the Spider ought thence-forward to enter into poor men cottages, and the Gout into rich mens halls*; they both willingly condeſcend to this opinion.

18. *But yet,* as it grew darker and darker, they drew near to a City.

19. *The Gout* not forgetting what was decreed upon, ſtole ſoftly into the houſe of a certain monied man.

20. *VVho being,* as good hap was, *eſpied by the Maſter, O ſtrange,* with what kind reſpect, with what courteſie, and with what complements was ſhe entertained!

21. Swan-down beds, and bolſters ſtuft with the under-wing down of partridges, were put and ſpread under her.

22. *I forbear to ſpeak of* the Hypocras, the Alecant, *the wine of* Lesbos, *and of* Tarentum.

23. *I forbear to ſpeak of the* Snap-ſigs, *the* Pheaſants, *and the ſe* ſmall birds, which pride it with two colours.

24. In ſhort, there was no delight, no pleaſure, which ſhe enjoyed not.

25. The Spider *having entred into the poor mans cottage,* weaves her webs; wh ch-ſoever the wall lieth with open diſtances, *ſhe hangs her nets.*

26. She beſtirs her ſelf buſily *about her* round faſhioned work; *for minds what was broken, ſhe finiſhes what was begun*; *and,* that I may ſpeak briefly, ſhe bears all the ſway in the empty houſe.

27. *She fears no ambuſcadoes, ſhe fears no open aſſaults*; *nay indeed, ſhe* is out of the reach of beſoms.

28. Not long after, *the Gout meets the Spider, ſhe* ſets out at large *her delights, her happineſs, her fortunes.*

29. *The Spider extolls her Empire, and her liberty to weave,* with wonderful commendation.

30. This reſolution at the laſt liked them both, *that* what way ſoever they travelled, *the Gout ſhould turn into rich mens houſes, and the Spider into poor mans Cottages.*

31. Mor. *Though this Apologue may be applied* to ſeveral uſes, *yet it declareth this eſpecially, that* one is in one place more fortunate than in another.

32. *Beſides, that* great men's houſes are the receptacles of diſeaſes.

33. Laſtly, that there is no where greater liberty, then where there is leſſe wealth.

140. Of the Mouſe that was bred in a Cheſt.

1. A *Mouſe that was bred in a cheſt,* had ſpent almoſt all her life there, *being fed with Nuts, which uſed to be kept in it.*

2. *As ſhe was playing* about the ſides of the cheſt, *and had fallen down,* and ſought how to get up again, *ſhe found* good chear very daintily provided.

3 *VVhich when ſhe had begun to taſte, ſhe ſaid, How fooliſh have I been hitherto, who thought nothing* in the world *to be better than my cheſts look, what ſweeter meats I eat here!*

4. Mor. *This fable ſheweth, that we muſt not be ſo in love with our country, if it be mean, as not to go to other places, ſeeing we may be more happy elſewhere.*

141. Of

16. Podagra contrà de hospitis sui egestate *complura comminiscitur*; nec otium habet *admonstrare* aranæ *lividas vibices*, *quas adamantina fulera tenellæ cuiculæ impresserant.*

17. *Consilium ineunt*, araneam deinceps pauperum tuguria, podagram verò divitum aulas debere subingredi; *in hanc aranea pedibus, podagra animis vanis sententiæ.*

18. Veruntamen *tenebris jam-jam increscentibus urbi cuipiam se approximant.*

19. Podagra, *instituti non immemor, pedetentim se in nummosi cujusdam domum illatebravit.*

20. Quâ *commodùm* ab hero conspectâ, dii boni, *quâ benevolentiâ, quâ humanitate, quibus nominibus excipitur!*

21. Supponuntur, substernunturque *olorinæ culcitræ, toralia perdicum subalaribus plumis referta.*

22. Taceo *vinum* dulce, *vinum nigrum*, Lesbium, Tarentinum.

23. Taceo *ficedulas, phasianos*, atque eas *aviculas quæ binis superbiunt coloribus.*

24. *In summâ, nihil deliciarum, nihil voluptatum non exhauriebat.*

25. *Aranea*, pauperis casam ingressa, *telas orditur, quaquaversum parietes intrepant*, retia suspendit.

26. *Orbiculari operi manibus pedibusque incumbit*, reficit abrupta, perficit intercepta; &, *ut dicam breviter, vacuâ dominatur in aulâ.*

27. Nullas insidias, nullos formidat insultus: imò verò etiam jam *scopis superior omnibus.*

28. *Non multò post*, podagra araneam convenit, delitias suas, felicitatem, fortunas *ampliter exornat.*

29. Aranea *miris laudibus extollit* imperium suum, ædificandi, texendique libertatem.

30. *Placuit tandem hæc utrique sententia: quorsumcunque proficiscerentur*, podagram in divitum domos, aranearum in pauperum tuguria debere divertere.

31. *Mor.* Apologus hic tametsi *ad usus varios accommodari queat*, id tamen imprimis declarat, *alium alio loco fortunatiorem esse.*

32. Præterea *morborum domicilia* esse *divitum aulas.*

33. *Ad ultimum, nusquam libertatem majorem, quàm ubi divitiarum minus.*

140. *De Mure in cista nato.*

1. MUs, in cistâ natus, omnem ibi ferè duxerat ætatem, nucibus pastus quæ in ea servari solebant.

2. Dum autem circa *oras cistæ* ludens decidisset, *quæreretque ascensum*, reperit *epulas lautissimè paratas.*

3. Quas cùm gustare cæpisset, quàm stultus, inquit, hactenus fui, qui *in tuto terrarum orbe* nihil melius cistulâ meâ esse credebam. Ecce, quàm suavioribus hic vescor cibis!

4. *Mor.* Hæc fabula indicat, non ità patriam diligendam, ignobilis ut sit, ut alia non adeamus loca, cùm alibi beatiores esse possimus.

141. Of the Country-man that had obtained, that Wheat might grow without beards.

1. A *Country man had obtained of Ceres, that Wheat should grow without beards, lest it should hurt the hands of them that did shear or thresh it: which, as soon as it ripened,* was eaten up by the little birds.

2. *Then said the Country man,* How deservedly do I suffer, *who have lost* very great profit, for a little conveniency-sake.

3. Mor. *This fable signifieth, that small inconveniences are to be weighed with a greater profit.*

142. Of the Hawk, that pursued the Pigeon.

1. W*Hen a Hawk pursued a Pigeon with a speedy flight, he went into a Farm-house and the countrey man caught him.*

2. *Whom he* intreated in a fair manner, *that he would let him go; for, said he,* I have done thee no hurt.

3. *To whom the country man made answer, Neither had this Pigeon hurt thee.*

4. Mor. *This fable sheweth,* that they are deservedly punished, who strive to hurt the innocent.

143. Of the Spider, and the Swallow.

1. A *Spider being vext against a Swallow, because she catch'd flies, which are her meat, had hang'd her nets in a door stead, through which she used to flye, that she might catch her.*

2. *But the Swallow, as she flew, carried the nets, with her that wove them through the air.*

3. *Then the Spider hanging in the air, and perceiving that she was like to perish presently, said:*

4. How justly do I suffer these things, *which* having much ado to catch the least things that flie with great toil, *did think, that I could hold such great birds!*

5. Mor. *VVe are advised by this fable,* not to undertake things beyond our strength.

144. Of the Country-man that was to passe over a River.

1. A *Country man being to passe over a River, which by chance had grown big with showers, sought for a ford.*

2. *And when he had first tried that part of the River, which seemed more quiet and still, he found it deeper, than he had thought in his mind.*

3. *Again, where he found it more shallow and safe, there the stream ran with a greater noise of waters.*

4. *Then he said with himself, How more safely may we commit our life* to waters that make a great noise, *than to them that are still and quiet.*

5. Mor. *VVe are admonished by this fable, that we should lesse fear men that are full of words, and use to threaten, than still men.*

141. *De Rustico, impetrante ut triticum absque aristis nasceretur.*

1. IMpetraverat à *Cerere* rusticus, ut triticum absque aristis nasceretur, nè metentium, triturantiumque manus læderet: quod ubi inaruit, *à minutis avibus* depastum est.
2. Tum rusticus, *Quàm digna*, inquit, *patior*, qui *parvæ commoditatis causâ, emolumenta quàm maxima perdidi.*
3. *Mor.* Fabula indicat, parva incommoda majori utilitate pensanda.

142. *De Accipitre, Columbam insequente.*

1. CUm accipiter columbam præcipiti insequeretur volatu, villam ingressus, à rustico captus est.
2. Quem *blandè*, ut se dimitteret, *obsecrabat*; *Non enim te læsi*, dixit.
3. Cui rusticus, Nec hæc, respondit, te læserit.
4. *Mor.* Fabula indicat, *meritò puniri, qui innocentes lædere conantur.*

143. *De Aranea, & Hirundine.*

1. ARanea in hirundinem excandescens, quæ muscas, qui suus est cibus, capiebat, retia, in foribus per quas volitare solebat, ut eam caperet, suspenderat.
2. Hirundo verò advolans, retia cum textrice, per aëra, portabat.
3. Tum aranea in aëre pendens, & sese jamjam perituram intelligens,
4. *Quàm justè hæc patior*, dicebat, *quæ minima volatilia magno labore vix capiens*, credidi tam magnas aves posse comprehendere.
5. *Mor.* Hâc monemur fabulâ, *nè viribus majora aggrediamur.*

144. *De Rustico, amnem transituro.*

1. RUsticus torrentem transiturus, qui fortè imbribus excreverat, quærebat vadum.
2. Et cùm primùm eam fluminis partem tentâsset, quæ quietior placidiorque videbatur, reperit eam altiorem quàm animo erat opinatus.
3. Rursus ubi breviorem tutioremque adinvenit, ibi majori crepitu fluvius decurrebat.
4. Tum secum, Quàm tutius, inquit, *clamosis aquis, quàm quietis & silentibus*, vitam nostram credere possumus.
5. *Mor.* Hac admonemur fabulâ, ut minus verbosos & minaces, quàm quietos extimescamus.

145. Of the Pigeon, and the Magpie.

1. A *Pigeon being asked by a Magpie, what perswaded her* to build alwayes in the same place, *seeing her young ones were alwayes taken thence from her?*

2. *Answered, Simplicity.*

3 Mor. *This fable sheweth,* that honest men are oftentimes easily deceived.

146. Of the Cuckow, and the Hawk.

1. T*He Cuckow was jeered by the Hawk, that, whereas she was* as big bodied as she, *and* not unlike in colour *to her,* (for narrowness of spirit) *she would rather* eat earth worms, *then the sweet flesh of other birds.*

2. *Within* a few dayes after, *she saw the Hawk, being caught by a Countryman, whose pigeons she pursued,* to hang down from an high turret, for the terrour of others.

3. *To whom the Cuckow said, Friend, how much better had it been for you to have worms,* then to make after other folks birds.

4. Mor. *This fable sheweth,* that their life is safer, and more to be liked of, that are content with their own things without danger, than theirs, who covet ing other mens things, undergo great perils of life.

147. Of the Ass, and the Calf.

1. T*He Ass and the Calf feeding in the same pasture, had perceived by the* sound of a bell, that the enemies army came towards them.

2. *Then the Calf said, O companion, let us run away hence, lest the enemies* carry us away prisoners.

3 *To whom the Ass said, Do thou run away, whom the enemies have used to kill and eat.*

4. It maketh no matter to the Ass, *to whom* the same article of carrying a burden is every where offered.

5. Mor. *This fable admonisheth servants, that they do not much fear* to change their Masters, *if so be that they are not like to be worse than their former.*

148. Of the Fox, and the women that eat the Hens.

1. A *Fox passing by a farm-house, espied* a company of women, very silently eating a great many hens, very daintily roasted.

2 *Towards whom she turning herself, said, What* outcries and barking of dogs *would there be against me, if I should do that which ye do?*

3. *To whom an old woman answering, said, Thou base creature, we eat those things that are our own, but thou stealest other mens things.*

4. Mor. *This fable adviseth us,* that we do not think, we may do that with other mens things, which the owners may do.

149. Of

145. *De Columbâ, & Picâ.*

1. COlumbâ interrogata à picâ, Quid eam induceret, ut *in eodem semper loco nidificaret*, cùm ejus pulli, inde sibi semper surriperentur;

2. Simplicitas, respondit.

3. *Mor.* Hæc indicat fabula, *facilè viros probos sæpe decipi.*

146. *De Cuculo, & Accipitre.*

1. IRrisus ab accipitre cuculus, quòd cùm sibi & *corpore par*, & *colore non absimilis* esset, (*præ angustiâ animi*) potiùs *vermibus terrenis*, quàm suavibus aliarum avium carnibus, vesceretur.

2. Vidit *paucis post diebus*, accipitrem à rustico, cujus columbas insectabatur, captum, *ad metum cæterorum, ex altâ turre pendére.*

3. Cui cuculus, Quàm melius tibi, inquit, amice, fuisset vermes venari quàm *alienas aves impetere.*

4. *Mor.* Hæc fabula indicat, *eorum vitam tutiorem esse, & magis probandam, qui suis rebus, sine periculo sunt contenti, quàm illorum, qui aliena appetentes, adeunt magna vitæ discrimina.*

147. *De Asino, & Vitulo.*

1. ASinus & vitulus, in eodem pascentes prato, *sonitu campanæ hostilem exercitum adventare* præsenserant.

2. Tum vitulus, Fugiamus hinc, ô sodali, inquit, nè hostes nos *captivos abducant.*

3. Fuge tu, inquit, quem hostes occidere & esse consueverunt.

4. Asini *nihil interest*, cui ubique *eadem ferendi oneris est proposita conditio.*

5. *Mor.* Hæc fabula servos admonet, nè *dominos* magnopere *mutare* formident, modò prioribus deteriores futuri non sint.

148. *De Vulpe, & Mulieribus Gallinas edentibus.*

1. VUlpes juxta villam quandam transiens, conspexit *catervam mulierum* plurimas *gallinas opiparè assatas alto silentio comedentem.*

2. Ad quas conversa, Qui *clamores*, inquit, *& canum latratus* contra me essent, si ego facerem quod vos facitis?

3. Cui respondens quædam anus, Pessima animalium, inquit, nos quæ nostra sunt comedimus; tu verò aliena furaris.

4. *Mor.* Hæc fabula nos admonet, *nè putemus nobis in aliena licere, quod propriis dominis licet.*

149. Of the fat Capons, and the lean one.

1. A *Man had largely crammed a many Capons, which were shut up in the same coop, who were made fat all saving one, whom his fellowes mocked as a lean raseal.*

2. *The Master being* to entertain some noble guests, at a dainty and costly feast, *commands the cook, that he should kill and dresse some of those, which he should find fatter than others.*

3. The fat ones *hearing this, troubled themselves, saying, How much better had it been for us, to be lean.*

4. Mor. *This fable was invented for* poor mens comfort, *whose life is safer then rich men's.*

150. Of the piece of Timber, and the Oxen that drew it.

1. A Piece of Elme-timber *complained of the Oxen, saying, O ye ungrateful Oxen, I have fed you a long time with my green boughes; but you drag me, that have nourished you, along the stones and the mire.*

2. *To whom the Oxen made answer, Our groans, and our sighes, and the goad wherewith we are pricked, can teach thee, that we draw thee full sore against our wills.*

3. *Then the piece of timber pardoned them.*

4. Mor. *This fable teacheth us, that we be not angry against them, that hurt us* against their wills.

151. Of the goodly Trees, and the ill-favoured one.

1. A *Great many trees grew together in the same place, being tall, streight, and free from knots, except one that was low, little, and knotty, which the other used to* make a mocking stock on, *as being ill favoured, and dwarfish.*

2. *The owner of them being about to build an house in a place, gave order, they should all be fell'd, except that which seemed likely to make the house unhandsome, by its shortnesse and ill favourednesse.*

3. *When the rest were cut down, the ill favoured one said thus with its self; Now truly, I will no more complain of thee, because thou hast bred me ill-favoured, seeing I see such great dangers to hang over the heads of them that are fair.*

4. Mor. *This fable doth admonish us, that we be not sorry, that we are born unhandsome, seeing handsomnes hath oftentimes done many hurt.*

152. Of the Swan that sang at her death, and was blamed by the Stork.

1. *THe Swan being ready to die, was asked by the Stork, Why she sung far more sweetly at her death, (which other living creatures do so much dread) than she had done in all her life seeing she ought rather to be sad?*

2. *To whom the Swan said, Because I shall neither* be vexed any more with the care of seeking meat, *nor shall I* fear the snares of fowlers.

3. Mor. *This fable admonisheth us, that we do not fear death, by which, all the miseries of this present life are cut off.*

153. Of

149. *De Caponibus pinguibus, & macro.*

1. VIr quidam complures capones in eodem *ornithobosco* inclusos largo nutricaverat cibo, qui pingues effecti sunt omnes præter unum, quem ut macilentum irridebant.

2. Dominus, *nobiles hospites lauto & sumptuoso accepturus convivio*, imperat coquo, ut ex his interimat coquatque quos pinguiores invenerit.

3. Hoc audientes *corpulenti*, sese afflictabant, dicentes, Quantò præstitisset nos macilentos esse?

4. *Mor.* Hæc fabula *in pauperum solamen* conficta est, quorum vita tutior est quàm divitum.

150. *De Trabe, & Bobus eam trahentibus.*

1. TRabs *ulmea* de bobus conquerebatur, dicens, Ingrati, ego multo tempore meis vos frondibus alui; vos verò me nutricem vestram per saxa & luta trahitis.

2. Cui boves, Gemitus suspiriaque nostra, & stimulus quo pungimur, tè docere possunt, quòd te trahimus inviti.

3. Ignovit trabs.

4. *Mor.* Hæc nos docet fabula, nè in eos exeandescamus, qui *non sua sponte* nos lædunt.

151. *De Arboribus, pulchris & deformi*

1. ARbores complures in eodem creverant loco, proceræ, rectæ, enodésque, præter unam humilem, parvam, nodosque, quam ut deformem pusillamque cæteræ *ludibrio habere* solitæ erant.

2. Ædificaturus domum loco dominus, jubet omnes excidi, præter eam quæ brevitate & deformitate suâ ædificium indecorum redditura videbatur.

3. Cæteris excisis, deformis hæc secum dicebat; De te non amplius querar, Natura, quòd me turpem genueris, cùm formosis tam magna videam imminere discrimina.

4. *Mor.* Hæc fabula nos admonet, nè doleamus nos natos esse deformes, cùm multis formositas sæpe nocuerit.

152. *De Cygno in morte canente, reprehenso à Ciconia.*

1. CYgnus moriens interrogabatur à Ciconiâ, cur in morte, (quam cætera animalia adeò exhorrent) multò suaviores, quàm in omni vitâ, emitteret sonos, cùm potiùs mœstus esse deberet.

2. Cui cygnus, Quia, inquit, neque *cibi quærendi curâ amplius cruciabor*, neque *aucupum laqueos extimescam*.

3. *Mor.* Hæc fabula admonet, nè mortem formidemus, quâ omnes vitæ præsentis miseriæ præciduntur.

153. Of the Woman that wailed for her dying Husband, and of her Mother that comforted her.

1. A *Mother comforted a woman, that was yet but young, whose husband lay a dying, saying, Daughter, do not afflict thy self, do not take on so very much; for I have found thee another husband, a great deal handsomer than this, who will* quickly *ease thee of thy want of thy former husband.*

2. *But the woman,* not able to refrain her sorrow, (*as one that did ardently affect her husband*) *did not onely* turn the deaf ear towards her mothers words, *but blamed the unseasonable mention of another husband.*

3. *But as soon as she saw her husband dead, amidst her tears and mourning, she asked her mother, Whether the young-man was there, whom she said she would give her for a husband.*

4. Mor. *This tale sheweth, how quickly women use to forget their love to their deceased husbands.*

154. Of a Woman that wept, for her Lover's departure.

1. A Dishoneſt woman *wept sore for her sweet-heart, when he went away, whom she had pillaged of almost all his things.*

2. *And when a neighbour asked her, why she* wept so, and would not be comforted; *she said, I do not weep for his departure, but for the cloak which I have left him.*

3. Mor. *This fable sheweth, that not the lovers, but their goods, are beloved by whores.*

155. Of the Flie, which, sitting upon a Chariot, said she had raised a dust.

1. C*Hariots, upon which there sat a flie, ran in a race.*

2. *And when there was* a very great dust risen, *both by* the trampling of the horses feet, *and* the rowling of the wheels, *the flie said, What a mighty dust have I raised?*

3. Mor. *This fable belongs to them, who, although they be cowardous,* endeavour to take other mens glory to themselves, by their brag-words.

156. Of the Eel that complained, that she was infested more than the Serpent.

1. AN *Eel asked a Serpent, Why, seeing they were alike, and a kin, men should rather pursue her than him.*

2. *To whom the Serpent said, Because men seldome hurt me, without danger.*

3. Mor. *This fable sheweth, that* they use less to be hurt, who revenge themselves.

153. *De Muliere, Virum morientem flente, & Parente eam conſolante.*

1. MUlierem adhuc juvenem, cujus *vir animam agebat*, parens conſolabatur, dicens, Nè te afflictes, *nè tantopere lugeas*, filia; alium enim virum tibi inveni, iſto longè formoſiorem, qui *prioris deſiderium facile mitigabit.*

2. At mulier *doloris impatiens*, (ut *quæ maritum ardente amore proſequebatur*) non modò *verba parentis non admittebat*, ſed intempeſtivam alterius mariti mentionem accuſabat.

3. At ubi maritum defunctum videt, inter lacrymas & luctus parentem interrogat, an adſit juvenis ille quem ſibi in virum dare velle ſe dixerat.

4. *Mor.* Fabula indicat, quàm citò defunctorum maritorum amor ex uxorum animo excidere ſoleat.

154. *De Muliere, amatoris diſceſſum flente.*

1. M*Ulier impudica* amatorem ſuum abeuntem, quem omnibus ferè rebus ſpoliaverat, multis lachrymis proſequebatur.

2. Interrogante autem eam vicinâ, cur ità *inconſolabiliter fleret*; Non deceſſum ejus, inquit, ſed pallium, quod ei reliqui, fleo.

3. *Mor.* Fabula indicat, Non amatores, ſed eorum bona à meretricibus amari.

155. *De Muſcâ, quæ quadrigis inſidens, pulverem ſe excitâſſe dicebat.*

1. QUadrigæ in ſtadio currebant, quibus muſca inſidebat.

2. *Maximo* autem *pulvere*, tum *equorum pedum pulſu*, tum *rotarum volutatione*, *exorto*, dicebat muſca, Quàm *magnam vim pulveris* excitavi!

3. *Mor.* Hæc fabula ad eos ſpectat, qui, cùm ignavi ſunt, *alienam tamen gloriam ſuis magnificis verbis in ſe transferre conantur.*

156. *De Anguillâ conquerente, quod magis quàm Serpens infeſtaretur.*

1. ANguilla interrogabat ſerpentem, quare cùm ſimiles eſſent atque cognati, homines tamen ſe potiùs quàm illum inſequerentur.

2. Cui ſerpens, Quia rarò, inquit, me lædunt impunè.

3. *Mor.* Hæc fabula indicat, *minùs lædi ſolere, qui ſeſe ulciſcuntur.*

157. Of the Aſſe, the Ape, and the Mole.

1. *When the Aſſe complained, that he wanted horns, and the Ape, that ſhe wanted a tail; the Mole ſaid, Hold ye your tongues, forasmuch as ye may ſee me* blind.

2. Mor. *This fable belongs to them, who are not content with their condition; who, if they did but conſider* others mens misfortunes, *would* more patiently endure *their own.*

158. Of the Seaman, that implored the help of Saints.

1. *A Sea-man, that was* overtaken with a ſuddain and black ſtorm *in the Sea, ſaid to the reſt of his fellows, that implored the help of divers Saints, Ye know not what you ask.*

2. *For, before that thoſe Saints can go to God for our deliverance, we ſhall* be overborn with this ſtorm, *that hangs over our heads.*

3. *I think therefore we had beſt flie to him, who will be able to deliver us from ſo great evils,* without the help of another.

4. *When therefore they had called upon* God Almightie's help, the ſtorm preſently ceaſed.

5. Mor. *This fable ſheweth, Where the help of one that is more able can be had we muſt not flie to them that are weaker.*

159. Of the Fiſh, that leaped out of the Frying-pan into the hot coals.

1. *The Fiſh being yet alive, were fried in a frying-pan, with* ſcalding hot oyl; *whereof one ſaid, Brethren, let us get away hence, leſt we periſh.*

2. *Then they,* leaping all at once out of the frying-pan, fell upon the burning hot coals.

3. *When therefore they* felt the more ſmart, *they condemned the counſel which they had taken, ſaying,* By how much a more cruel death do we now die?

4. Mor. *This fable teacheth us, ſo to avoid preſent dangers, that we fall not into greater.*

160. Of the four-footed Beaſts, that *made a league* with the Fiſh againſt the Birds.

1. *The four-footed beaſts, when war was proclaimed againſt them by the birds,* made a league *with the fiſh, that by their help, they might defend themſelves from the fury of the birds.*

2. *But when they expected their deſired ſuccours, the fiſh ſaid, They could not come to them by land.*

3. Mor. *This fable adviſeth us, that* we ſhould not make them our allies, *who,* when need is, cannot come at us.

157. *De Aſino, Simiâ, & Talpâ.*

1. COnquerenti Aſino quod cornibus careret, Simia verò quòd cauda ſibi deeſſet; Tacete, inquit Talpa, cùm me *oculis captam* eſſe videatis.

2. *Mor.* Hæc fabula ad eos pertinet, qui non ſunt ſuâ ſorte contenti; qui, ſi *aliorum infortunia conſiderent, æquiore animo tolerarent ſua.*

158. *De Nautis, Sanctorum auxilium implorantibus.*

1. NAuta quidam, in mari *ſubitâ & atrâ tempeſtate deprehenſus*, cæteris ejus ſociis diverſorum divorum auxilium implorantibus, Neſcitis, inquit, quid petatis.

2. Antè enim quàm Sancti iſti ad Deum, pro noſtrâ libertate ſe conferant, hâc *imminenti procellâ obruemur.*

3. Ad eum igitur confugiendum cenſeo, qui abſque *alterius adminiculo*, à tantis malis nos poterit liberare.

4. Invocato igitur *Dei omnipotentis auxilio*, *illicò procella ceſſavit.*

5. *Mor.* Fabula indicat, Ubi potentioris auxilium haberi poteſt, ad imbecilliores non confugiendum.

159. *De Piſcibus, è ſartagine in prunas deſilientibus.*

1. PIſces adhuc vivi in ſartagine *ferventi oleo* coquebantur; quorum unus, Fugiamus hinc, fratres, inquit, nè pereamus.

2. Tum *omnes pariter è ſartagine exilientes, in ardentes prunas deciderunt.*

3. *Majore* igitur *dolore affecti*, damnabant conſilium, quod ceperant, dicentes, *Quanto atrociori nunc morte perimus?*

4. *Mor.* Hæc nos admonet fabula, ut ità præſentia vitemus pericula, nè incidamus in graviora.

160. *De Quadrupedibus*, ſocietatem *adverſus aves cum piſcibus* ineuntibus.

1. QUadrupedes, cùm bellum ſibi ab avibus eſſet indictum, cum piſcibus *fœdus ineunt*, ut eorum auxilio ſe ab avium furore tuerentur.

2. Cùm autem optata expectarent auxilia, piſces negant ſe per terram ad eos accedere poſſe.

3. *Mor.* Hæc nos admonet fabula, nè eos nobis *ſocios faciamus*, qui, *cùm opus ſit*, nobis *adeſſe non poſſunt.*

161. Of the covetous Ambassador, that beguiled the Trumpeters.

1. A *Certain covetous person, being sent Ambassadour for his Country, came into another City, upon whom the Trumpeters readily waited, that they might fill his ears with the sound of their trumpets, and* their own pockets with his money.

2. *To whom he sent word, That* it was now no time for musick; *that* he was in great mourning and sorrow, *because his mother was dead.*

3. *The Trumpeters then being* frustrated of their expectation, *went away sorrowful.*

4. *A friend of the Ambassadors hearing of his mourning, comes to him to visit him, and to comfort him, and* askes him, How long his mother had been dead?

5. It is now forty years ago, *quoth he.*

6. *Then his friend, when he understood the Ambassadors* witty put off, laughed heartily.

7 Mor. *This fable* belongs to covetous men, *who* strive with all their skill to save their money.

162. Of a man that *came to a Cardinal* that was newly created, *to bid him joy.*

1. A Notable merry-conceited and jesting fellow, *hearing that his friend was* preferred to the dignity of a Cardinalship, came to him to bid him joy.

2. *Who being* puft up with honour, *and* loath to own his old friend, asked him, who he was?

3. *To whom he (as he was ever ready to bring out his jests) said,* I am sorry for you, *and others that come to such honours as this.*

4. *For as soon as ye have* got such places of preferment, *ye lose your sight, your hearing, and other senses; so, as ye* can no more discern your old friends.

5. Mor. *This fable noteth them, that* being highly promoted, sleight their old acquaintance.

163. Of a Youth, that mocked at an old Mans crookedness.

1. A *Young fellow, having espied an old man* crooked, like a bow that is bent, asked him, *If he would sell him a bow?*

2. *To whom he made answer, Hast thou any need to lose thy money?*

3. *For, if thou come to my age, Nature will afford thee a Bow without money.*

4. Mor. *This fable sheweth, that* the infirmities of old age, (*which no body can avoid by living*) *are not to be laughed at.*

194. Of an old Man, that married a young Girl.

1. A *N indiscreet man, being* above threescore and ten years of age (*who, till that time, had* continued a batchelour) *had married* a young girle.

2. *To whom, when he could not pay what was due, he used to say, How badly have I disposed of my life?*

3. *In*

161. *De Legato avaro, tubicines decipiente.*

1. QUidam avarus pro patriâ Legatus, in alium urbem profectus erat, cui tubicines præstò fuerunt, ut illius aures tubarum clangore, *loculos* autem *suos pecuniâ implerent.*

2. Quibus ille renunciari jubet, *Non esse nunc locum cantibus, se in summo luctu & mœrore constitutum*; matrem enim suam obiisse.

3. Tubicines autem *spe frustrati* & mœsti abeunt.

4. Amicus quidam legati audiens luctum, ad eum visendum consolandumque accedit, *interrogatque quàm dudum mater ejus obiisset.*

5. *Quadraginta jam anni sunt*, inquit.

6. Tunc amicus, intellectâ legati *strophâ*, *in risum effusus est.*

7. *Mor.* Hæc fabula *ad avaros facit*, qui *omni arte student conservare pecuniam.*

162. *De viro, qui* ad Cardinalem *nuper creatum*, gratulandi gratiâ, accessit.

1. VIr quidam *facetus admodum, & urbanus*, audiens amicum suum *ad Cardinalatûs dignitatem adsumptum*, ad eum *gratulandi gratiâ accessit.*

2. Qui *honore tumidus*, *amicum veterem agnoscere dissimulans*, quisnam esset, interrogabat.

3. Cui ille, (*ut erat* ad jocos promptus) *Miseresco*, inquit, *tibi* cæterisq; qui ad hujusmodi honores perveniunt.

4. Quamprimùm enim *dignitates* ejusmodi estis *assecuti*, visum, auditumq; & cæteros sensus ità amittitis, ut *pristinos amicos amplius non dignoscatis.*

5. *Mor.* Hæc fabula eos notat, qui *in altum sublati*, *veteres despiciunt amicitias.*

162. *De juvene, senis curvitatem irridente.*

1. JUvenis quidam conspicatus senem *in arcûs tensi similitudinem curvum*, interrogavit, An sibi arcum vellet vendere.

2. Cui ille, Ecquid est tibi opus pecuniam amittere?

3. Si enim *ad meam perveneris ætatem*, absq; pecuniâ arcû tibi natura concedet.

4. *Mor.* Hæc fabula indicat, minimè irridenda *vitia senilis ætatis*, quam nemo vivendo effugere potest.

164. *De Sene, puellam in uxorem accipiente.*

1. VIr quidam imprudens *exacto septuagessimo vitæ anno puellam duxerat in uxorem*, qui *ad id tempus in cœlibatu permansisset.*

2. Cui cum debitum solvere non posset, dicere solebat: Quàm malè vitam meam disposui?

3. Juvenì

3. *For, I wanted a wife when I was young, and now that I am old, I am wanting to a wife.*

4. Mor. *This fable implieth, that* all things must be done in their season.

165. Of the Eagle, and the Magpie.

1. A *Magpie petitioned the Eagle, that he would entertain her amongst his familiars, and those of his household;*

2. *Seeing she deserved it, both for the fineness of her body, and for* the nimblenes of her tongue, to dispatch his errands.

3. *To whom the Eagle made answer, I should do this, but that I am afraid, lest thou shouldest blab abroad by thy talkativeness,* all the things that are done under my roof.

4. Mor. *This fable adviseth us, that* tell-tales *and* prattlers *are not to be kept in our house.*

166. Of the Thrush, that made friendship with the Swallow.

1. *THe Thrush boasted, that she had* made a league of friendship *with the Swallow.*

2. *To whom his dam said, Thou art a fool, son, if thou think thou canst live with her, seeing ye both use to go to several places.*

3. *For thou art delighted in cold places, and she in warm places.*

4. Mor. *We are advised by this fable, that we do not make those our friends, whose course of life differeth from ours.*

167. Of the Country-man, and the Mouse.

1. *THere was a Country-man that was very poor, but withall so* full of his jests, *that he would not forget his* natural jesting humour, *so much as in a time of calamity.*

2. *He when he saw his farm-house so burning by fire, that was by chance cast into it, that he thought he should never by any means be able to quench the fire,* stood looking *sadly upon the house on fire.*

3. *In the mean time he espieth a mouse, which coming out of the farm-house, avoided the danger as fast as ever she could.*

4. *The country man,* having forgot his losses, *ran, and catching up the mouse,* threw her into the middle of the fire, *saying,*

5. *Thou ingrateful living creature, thou hast dwelt with me in time of prosperity; and now, because my fortune is changed, thou hast forsaken my farm house.*

6. Mor. *This fable showeth, that* they are not true friends, who, when fortune smiles upon thee, stick to thee; but when all is not well, run fast away.

168. Of a rich man, and his Servant.

1. *THere was a rich man, that had a servant of a dull wit, whom he used to call the King of Fools.*

2. *He being somewhat often vexed at these words,* resolved to come even with his Master.

3. *For,*

3. Juveni enim mihi uxor deerat; nunc autem senex desum uxori.

4. *Mor.* Hæc fabula innuit, *omnia suo tempore peragenda.*

165. *De Aquilâ, & Picâ.*

1. PIca aquilam rogabat, ut se inter suos familiares & domesticos acciperet;

2. Quando id meretur, cùm corporis pulchridine, tum *ad mandata peragenda linguæ volubilitate.*

3. Cui aquila, Hoc facerem, respondit, ni vererer, nè *quæ intra tegulam sint,* tuâ loquacitate cuncta efferres.

4. *Mor.* Hæc fabula monet, *linguaces & garrulos* domi non habendos.

166. *De Turdo, amicitiam cum Hirundine ineunte.*

1. GLoriabatur turdus, se *amicitiam contraxisse* cum hirundine.

2. Cui mater, Stultus es, fili, inquit, si credis cum eâ posse convivere; cùm uterque vestrûm diversa soleat appetere loca.

3. Tu enim frigidis, illa tepidis delectatur locis.

4. *Mor.* Hâc monemur fabulâ, nè eos nobis faciamus amicos, quorum vita à nostrâ dissentit.

167. *De Rustico, & Mure.*

1. RUsticus quidam erat admodùm pauper: sed *adeò facetus,* ut nè calamitatis quidem tempore *nativi lepôris* obliviscceretur.

2. Is, cùm villam suam casu igne injecto ità ardentem videret, ut aliquo modo ignem extinguere posse diffideret, mœstus spectat incendium.

3. Interim cernit murem quendam, qui vilâ egressus periculum quàm ocyssimè fugiebat.

4. *Oblitus damnorum* rusticus cucurrit, & murem corripiens, illum *in medium jecit incendium,* dicens,

5. Ingratum animal, tempore felicitatis mecum habitâsti; nunc quia fortuna mutata est villam meam deseruisti.

6. *Mor.* Fabula indicat, eos *non esse veros amicos, qui arridente fortunâ à latere tuo non discedunt; turbatâ* autem, *præcipiti abeunt cursu.*

168. *De Divite quodam, & Servo.*

1. VIr erat dives, servum habens tardi ingenii, quem Regem stultorum solebat nuncupare.

2. Ille his verbis sæpius irritatus, *statuit hero par referre.*

3. Semel

3. For, one time as he turned to his master, he said, I would I were the King of Fools.

4. For, there should no Empire in the world be more large than mine; and you also should be under my command.

5. Mor. The fable signifieth, that all places are full of fools.

169. Of the City-dogs, that pursued the Country-dog.

1. A Many City-dogs pursued a Country-dog, full speed, which he ran away from, a long while together, and durst not fight again.

2. But when he turned again to them that pursued him, and stood still, and began also to shew his teeth, they all stood still as well as he, and none of the City dogs durst come near him.

3. Then a General of an Army, who by chance was there, turning towards his Souldiers, said;

4. Mor. Fellow souldiers, this sight puts us in mind, that we should not run away, seeing we see greater dangers are readier to light upon them that run away, than them that fight again.

170. Of an old woman, that blamed the Devil.

1. Men, for the most part, (when any misfortune hath befallen them, through their own default) will lay the blame upon fortune or the devil, to excuse themselves; thus do all men favour themselves.

2. The devil taking this ill, when he saw an old woman getting up into a tree, out of which he had foreseen that she would fall, and lay the blame on him, said to witnesses that he had got;

3. See that old woman that is getting up into a tree, without any advice of mine, whence I see beforehand, that she is likely to fall.

4. Bear me witness, that I have not perswaded her, that she should climb into it with her shoes on.

5. Presently the old woman fell down, and when they asked her, why she got up into the tree with her shoes on, she said, Because the Devil forced me.

6. Then the devil, having brought witnesses, proved, that the old woman did it without his counsell.

7. Mor. This fable sheweth, that men do not deserve pardon, who blame fortune or the devil, when they sin voluntarily.

171. Of the Tortoise, and the Frogs.

1. A Tortoise having seen the frogs, which lived in the same pool, to be so light and nimble, that they could readily leap whither they listed, and jump a very great way, blamed Nature, because it had bred him a slow creature, and hindred with a very big burden, so that he could not readily move himself, and that he was continually born down with a great weight upon him.

2. But when he saw the frogs to become a prey to the eeles, and to be apt to be hurt by every bodies blow, be it never so little stone, being somewhat cheered, he said,

3. How much better is it to bear a burden, by which I am defended against all blows, than to undergo so many perils of death.

4. Mor. This tale sheweth, that we should not take Nature's gifts in bad part, which

3. Semel enim in berum converſus, Utinam, inquit, rex ſtultorum eſſem.

4. In toto enim terrarum orbe, nullum meo latius eſſet imperium, & tu quoque meo ſubeſſes imperio.

5. *Mor.* Fabula ſignificat, omnia plena eſſe ſtultorum.

169. *De Canibus Urbanis, Villaticum inſequentibus.*

1. CAnes complures urbani quendam villaticum præcipiti inſequebantur curſu, quos diu ille fugit, *nec repugnare auſus eſt.*

2. At ubi ad inſequentes converſus ſubſtitit, & *dentes* ipſe quoque *oſtendere* cæpit, omnes pariter ſubſtiterunt, nec aliquis urbanorum appropinquare audebat.

3. Tunc *imperator exercitûs*, qui fortè ibi aderat, ad ſuos converſus milites;

4. *Mor.* Commilitones, inquit, hoc ſpectaculum nos admonet, nè fugiamus, cùm præſentiora fugientibus, quam repugnantibus, vidcamus immineare pericula.

170. *De Anu, Dæmonem accuſante.*

1. VOlunt homines ut plurimùm, (quando *ſuâ culpâ* aliquid ſibi acciderit adverſi) in fortunam, vel in dæmonem culpam conferre, ut ſe crimine exuant; *adeò omnes ſibi indulgent.*

2. Hoc dæmon ægrè ferens, cùm videret anum quandam, arborem aſcendentem, ex quâ illam ruituram, & in ſe culpam collaturam præviderat, aſcitis teſtibus dixit;

3. Videte anum illam abſque meo conſilio arborem aſcendentem, unde eam caſuram eſſe proſpicio.

4. Eſtote mihi teſtes, me ei non ſuaſiſſe, ut ſoleata illam aſcenderet.

5. Mox anus cecidit, & cùm interrogarunt, cur ſoleata arborem aſcendiſſet, Dæmon, inquit, me impulit.

6. Tunc dæmon, adductis teſtibus, probavit id ab anu abſq; ſuo factum eſſe conſilio.

7. *Mor.* Fabula indicat homines minimè veniâ dignos, qui cùm libérè peccent, fortunam vel dæmonem accuſant.

171. *De Teſtudine, & Ranis.*

1. TEſtudo conſpicata ranas, quæ in eodem ſtagno paſcebantur, adeò leves, agileſque, ut facilè quolibet proſilirent, & *longiſſimè ſaltarent*, naturam accuſabat, quod ſe tardum animal, & maximo impeditum onere procreaſſet, ut neque facilè ſe movere poſſet, & magnâ aſſiduè mole premeretur.

2. At ubi vidit ranas anguillarum eſcam fieri, & cujuſcunq; vel leviſſimo ictui obnoxias, aliquantum recreata, dicebat;

3. Quantò melius eſt onus, quo ad omnes ictus munita ſum, ferre, quàm tot mortis ſubire diſcrimina?

4. *Mor.* Hæc fabula indicat, nè ægre feramus dona naturæ, *quæ majori*

nobis

3. For, one time as he turned to his master, he said, I would I were the King of Fools.

4. For, there should no Empire in the world be more large than mine; and you also should be under my command.

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2. At ubi vidit ranas anguillarum eſcam fieri, & cujuſcunq; vel leviſſimo ictui obnoxias, aliquantum recreata, dicebat;

3. Quantò melius eſt onus, quo ad omnes ictus munita ſum, ferre, quàm tot mortis ſubire diſcrimina?

4. *Mor.* Hæc fabula indicat, nè ægre feramus dona naturæ, *quæ majori*

which oftentimes are more for our good, than we can be able to imagine.

172. Of the Dormise, that would grub up an Oak.

1. THe Dormise resolved to grub up an Oak (being a tree that bears acorns) with their teeth; that they might have their meat the readier, lest they should be forced to climb up and down so often for a living.

2. But one of them, which was far more antient, more experienced, and more discreet than the rest, affrighted them from it, saying,

3. If we shall now kill her who nourisheth us, who shall afford us and our posterity sustenance, in time to come?

4 Mor. This fable sheweth, that a wise man ought not onely to look at things present, but also to foresee long beforehand things to come.

173. Of the Dog, and his Master.

1. ONe having a dog, fed him alwayes with his own hands, and let him loose when he was tyed, that the dog might love him the more.

2. But he gave order, that his man should tie him up, and beat him, that he himself might seem to do the good turns, but his man the bad turns towards him.

3. Now the dog taking it unkindly, that he was every day tyed up and beaten, ran away; and when his Master blamed him, as one that was ingrateful, and unmindful of so great kindnesses, because he had run away from him, of whom he had ever been beloved and fed, but never tyed up nor beaten, he answered,

4. That which your man doth at your bidding, I think is done by you.

5. Mor. This fable sheweth, that they are to be accounted evil doers, that have been the cause of ill-turns.

174. Of the Birds, that feared the Beetles.

1. THe birds were mightily afraid, lest the Beetles, whom they had heard to have made an abundance of bullets on a dunghil, with a great deal of labour, should kill them with a crosse-bow.

2. Then said a Sparrow, Do not ye fear.

3. For, how shall they be able to shoot bullets against us that flie in the air, seeing they can scarce drag them along the ground, with much heaving and lifting.

4. Mor. This fable admonisheth us, that we should not fear the wealth of those enemies, whom we see to want wit.

175. Of the Bear, and the Bees.

1. A Bear being stung by a Bee, was so enraged, that he tore all the hives in pieces, in which the bees made their hony, with his pawes.

2. Then all the bees, as soon as ever they saw their houses to be pulled down, their maintenance to be taken away, and their young ones to be killed, making a head, set upon the bear with their stings, and almost killed him.

3. Who being with much ado got out of their power, said with himself;

4 How much better were it to endure the sting of one bee, then to raise up so many enemies against me by my chasing?

4. Mor. This fable implieth, that it is far better sometimes to indure the enjury of one,

nobis commodo ſæpe ſunt, quàm nos intelligere valeamus.

172. *De Gliribus, Quercum eruere volentibus.*

1. GLires quercum arborem glandiferam, dentibus eruere deſtinaverunt; quò paratiorem haberent cibum, ne victûs gratiâ toties aſcendere, & deſcendere cogerentur.

2. Sed quidem ex his, *qui ætate & uſu rerum ac prudentia cæteris longè antei-bat*, eos abſterruit, dicens;

3. Si nutricem noſtram nunc interficiemus, quis *futuris annis* nobis ac poſteris alimenta præbebit?

4. *Mor.* Fabula hæc monet, virum prudentem debere non modò præſentia intueri, verùm etiam futura longè proſpicere.

173. *De Cane, & Hero.*

1. CAnem quidam habens, quo magis ab illo diligeretur, ſemper eum ſuis paſcebat manibus, ligatumque ſolvebat.

2. Ligare autem, & verberari jubebat à ſervo: ut beneficia à ſe, maleficia autem à ſervo in illum viderentur eſſe collata.

3. Ægrè autem ferens canis ſe aſſiduè ligari, verberarique, aufugit; & cùm increpatetur à domino ut ingratus, & tantorum beneficiorum immemor, qui à ſe fugiſſet, à quo ſemper dilectus paſtuſque fuiſſet, ligatus autem verberatuſque nunquam, reſpondit.

4. Quod ſervus tuo juſſu facit, à te factum puto.

5. *Mor.* Hæc fabula indicat, eos malefactores habendos, qui maleficiorum cauſa fuêre.

174. *De Avibus, Scarabeos timentibus.*

1. MAgnos timor aves ineſſerat, nè Scarabei *arcu pilari* eas occiderent; a quibus magnam pilarum vim in ſtarquilinio ſummo labore factam audierunt.

2. Tunc paſſer, Nolite, inquit, expaveſcere.

3. Quomodo enim pilas in nos per aera volantes jacere poterunt, cùm eas *per terram magno molimine vix trahant*.

4. *Mor.* Hæc fabula nos admonet, nè hoſtium opes extimeſcamus, quibus deeſſe videmus ingenium.

175. *De Urſo, & Apibus.*

1. URſus ictus ab ape tantâ irâ percitus eſt, ut *alvearia*, in quibus apes mellificaverunt *tota* unguibus *diſcerperet*.

2. Tunc apes univerſæ, cùm domos ſuas dirui, cibariâ auferri, filios necari viderent, *facto impetu*, aculeis urſum invadentes penè necavêre.

3. Qui *ex earum manibus vix elapſus ſecum* dicebat;

4. Quantò melius erat, apis unius aculeum tolerare, quàm tot in me hoſtes meâ iracundiâ concitare?

5. *Mor.* Hæc fabula innuit, longè melius interdum eſſe *injurias* unius

one, than, whilst we have a desire to punish one, to get our selves many enemies.

176. Of the Fowler, and the Chaffinch.

1. THe fowler had spread nets for birds, and had scattered store of meat for them, in a void place; yet, he took not the birds that came to feed, because he thought they were but a few.

2. Which, when they had fed, and flown away, others came to feed, which also, by reason of their paucity, he cared not to take.

3. This course being kept for a whole day together, and some comming, and others going, whilst he alwayes looked for a greater prey; at last it began to draw towards night.

4. Then th fowler having lost his hope of taking many, when now it was time to give over, as he drew up his nets, caught one Chaffinch onely, which unhappy bird had tarried in the void place.

5. Mor. This fable sheweth, that they that will catch all things, are oft times scarce able to catch a few things.

177. Of the Souldier, and the two Horses.

1. A Souldier having a very good horse, bought another, nothing at all so good as he, which he kept more choisely, than the former

2. Then saith the horse this to the former, Why doth my Master look more carefully after me than thee, seeing I am not to be compared to thee, neither in fairness, nor strength, nor swiftness.

3 To whom the other horse said, This is the nature of men, to be alwayes more kind to new guests.

4. Mor. This fable sheweth the madness of men, who are wont to prefer new things before old, though they be the worse.

178. Of the Swine, and the Dog.

1. A Swine mocked a Spaniel, which whined, and wagg'd the tail at his Master, who had taught him with many blows and lugs by the ears, to fet birds.

2. To whom the dog said, Thou knowest not, thou fool, thou knowest not, what I have got by these blows.

3. For, by means of them, I eat the most delicate flesh of Partridges and Quails.

4. Mor. This fable admonisheth us, not to take our Masters blows unkindly, which use to be an occasion of many good things to us.

179. Of the Log, that blamed the Oxen's slowness.

1. A Piece of timber, which was carried in a wain, blamed the Oxen, as if they went slow, saying, Run, slow backs, for ye carry but a feight load.

2. To whom the Oxen answered, Thou mockest us, not knowing what punishment attends thee.

3. For, we shall presently lay down this load, and then thou shalt be made to bear, until thou beest broken.

4. The log was sorry, and durst not jeer the oxen any more.

5. Mor.

sustinere, quàm dum unum punire volumus, *multos* nobis inimicos comparare.

176. *De Aucupe, & Fringillâ.*

1. AUceps *tetenderat volucribus retia*, *largamque* illis in aream effuderat *escam*; pascentes tamen aves non capiebat, quia *sibi videbantur paucæ*.

2. Quibus pastis, ac avolantibus, aliæ pastum adveniunt, quas quoque propter paucitatem *capere neglexit*.

3. Hoc *per totum diem* ordine servato, *ac aliis advenientibus, aliis abeuntibus*, illo semper majorem prædam expectante, tandem adversperascere cœpit.

4. Tunc auceps amissâ spe multas capiendi, cùm jam *tempus* esset *quiescendi*, attrahens retia, unam tantùm fringillam, quæ infelix in aream remanserat, cepit.

5. *Mor.* Hæc fabula indicat, qui omnia comprehendere volunt, sæpe pauca vix capere posse.

177. *De Milite, & duobus Equis.*

1. MIles, equum habens optimum, emit alium *nequaquam illi bonitate parem*, quem *multò diligentiùs* quàm priorem nutriebat.

2. Tunc priori sic ait, Cur me dominus quam *te impensiùs curat*? cùm tibi neque pulchritudine, neque robore, neque velocitate comparandus sim.

3. Cui ille, *Est hæc*, inquit, *hominum natura, ut semper in novos hospites benigniores sint*.

4. *Mor.* Hæc fabula indicat hominum amentiam, qui *nova*, etiam si deteriora sint, solent *veteribus anteponere*.

178. *De Sue, & Cane.*

1. SUs irridebat *canem odoriferum*, qui *domino murmure, & caudâ adulabatur*, à quo *artem aucupatoriam* multis verberibus, *auriumque vellicationibus* fucrat *instructus*.

2. Cui canis, Nescis, inquit, insane, nescis, quæ ex verberibus illis sum consecutus.

3. Per ea enim *suavissimis perdicum coturnicumque cavernis vescor*.

4. *Mor.* Hæc fabula nos monet, nè *iniquo feramus animo præceptorum verbera*, quæ multorum bonorum causa esse consuevêre.

179. *De Trabe, Boum pigritiam increpante.*

1. TRabs quæ curru vehebatur, boves ut *lentulos* increpabat, dicens, *Cur rite pigri, Onus* enim *leve portatis*.

2. Cui boves; Irrides nos, respondernnt, *ignava quæ te pœna maneat*.

3. Onus hoc nos citò deponemus, tum autem *tu, quoad rumparis, sustinere cogêris*.

4. Indoluit trabs, nec ampliùs boves *convitiis lacessere* ausa est.

5. Mor. *This fable adviseth any one, not* to insult over others calamities, *seeing he himself may be made lyable to greater.*

180. Of the Linnet, and the Boy.

1. A *Linnet being asked by a Boy, that had made much of her, and fed her with dainty and store of meat, why she, being got out of the cage, would not return again, said, That I may feed my self at my own pleasure, and not at thine.*

2. Mor. *This fable sheweth, that* liberty of life is to be preferred, before all delights.

181. Of the Jester, and the Bishop.

1. A *Jester comming to a Bishop, (that was rich indeed, but covetous withall)* on new years day, *ask'd him* a Piece for a new-years gift.

2 *The Prelate said,* The fellow was mad, to think, *so much mony would* be given him for a new-years gift.

3. *Then the Jester began to beg* a shilling.

4. *But when he said, he thought this too much too, he intreated him to bestow upon him but* a brasse farthing.

5. *But when* he could not wring so much as this out of the Bishop, *he said Reverend Father, do but bestow your blessing upon me for a new-years gift.*

6. *Then said the Bishop, Kneel down, son, that I may blesse thee.*

7 *But I, quoth the Jester, will have none of that thy so cheap blessing.*

8. *For, if it were worth a brasse farthing, thou wouldst certainly never give it me.*

9. Mor. *This fable was made against those Bishops and Priests, that esteem riches and wealth more, than all the sacred rites and mysteries of the Church.*

182. Of the Howpe, that was unworthily preferred.

1. A *Lmost all the birds, being invited to the Eagle's wedding,* took it ill, *that the* Howpe *was preferred before the rest, because* she had a fine crown, *and was* decked with changeable coloured feathers; *whereas she always used to nestle amongst dung and filth.*

2. Mor. *This fable reproveth their folly, who in honouring men, are wont more* to mind the fineness of their cloaths, and bravery of their beauty, *than their vertues and manners.*

183. Of the Priest, and the Pears.

1. A *Greedy Priest travelling forth of his country to a wedding, to which he was invited, found a heap of pears by the way, whereof he medled not so much as with one, although he was very hungry.*

2. *But rather making a scorn of them, he* pist upon them.

3. *For he was vext, that such meat as this should be offered him upon the way, who was going to dainty cheer.*

4. *But when upon the way he met with* a brook, *grown so* big with rain, *that he could not passe it, without the hazard of his life, he resolved to return home again.*

5. *And returning fasting,* he was so very hungry, *that unlesse he had eaten those*

pt. 11

5. *Mor.* Hæc fabula quem libet monet, nè *aliorum insultet calamitatibus*, cùm ipse possit majoribus subjici.

180. *De Carduele, & Puero.*

1. CArduelis avis interrogata à puero, *à quo in deliciis habita*, & suavibus & largis cibis nutrita, fuerat; cur cavêâ egressa, regredi nollet: Ut meo, inquit, me arbitratu, non tuo pascere possim.

2. *Mor.* Hæc fabula indicat, *vitæ libertatem cunctis delitiis anteponendam*.

181. *De Scurrâ, & Episcopo.*

1. SCurra quidam *Calendis Januarii* ad Episcopum quendam, divitem quidem sed avarum, accedens, *numisma aureum strenæ nomine* petiit.

2. Antistes *insanire hominem* dixit, *qui crederet* tantam pecuniam *sibi in strenam dari*.

3. Tunc scurra *nummum argentum* efflagitare cœpit.

4. Secum ille hoc quoque nimium sibi videri diceret, *æreum quadrantem*, ut saltem sibi traderet, orabat.

5. Sed cùm *nè hunc quoque posset ab Episcopo extorquere*; Reverende, inquit, pater, saltem benedictione tuâ me pro strenâ imperti.

6. Tunc Episcopus. Flecte, inquit, genua, fili, ut te benedicam.

7. At Ego, inquit scurra, benedictionem istam tuam tam vilem nolo.

8. Si enim *nummum æreum valeret*, eam mihi nunquam profectò concederes.

9. *Mor.* Hæc fabula contra eos Episcopos & Sacerdotes confecta est, qui divitias & opes pluris faciunt, quàm cuncta Ecclesiæ sacra atque mysteria.

182. *De Upupâ, indignè honoratâ.*

1. INvitatæ ferè omnes aves ad Aquilæ nuptias, *indignè ferebant upupam* cæteris præferri, quia *coronâ insignis esset*, & *versicoloribus pennis ornata*, cùm semper inter stercora & sordes solita esset volutare.

2. *Mor.* Hæc fabula *stultitiam eorum arguit* qui in hominibus honorandis potius *vestium nitorem, præstantiamque formæ*, quàm virtutes moresque solent *attendere*.

183. *De Sacerdote, & Pyris,*

1. SAcerdos quidam gulosus extra patriam ad nuptias proficiscens, ad quas fuerat invitatus, reperit in itinere pyrorum acervum; quorum nè unum quidem attigit, quamvis *magnâ affectus fame*.

2. Quin potiùs ea ludibrio habens, *lotio conspersit*.

3. Indignabatur enim hujusmodi cibos sibi in itinere offerri, qui ad lautas accedebat epulas.

4. Sed cùm in itinere *torrentem* quendam ità *imbribus auctum* offendisset, ut sine vitæ periculo eum transire non posset, domum redire constituit.

5. Revertens autem jejunus, *tantâ est oppressus fame*, ut nisi pyra illa quæ

Pears, which he had piſſed upon, (ſeeing he found nothing elſe) he had been famiſhed.

6. Mor. *This fable teacheth us, that nothing is to be ſcorned, ſeeing* there is nothing ſo vile and baſe which may not be uſeful ſometimes.

184. Of the Mule, and the Horſe.

1. A *Mule eſpying a Horſe that was* fine, with his gold bridle and ſadle, *and* covered with purple trappings, *was* ready to burſt with envy, *conceiving him to be happy, that continually* ate very good meat, *and was* handſomely clad; *but that himſelf was unhappy in compariſon of him, who being born down with* pack ſaddles, not very well ſmoothed, *was forced* to bear very great burdens *every day.*

2. *But when he ſaw the horſe returning from a battle,* to have many wounds, *he called himſelf happy, in compariſon of his calamity, ſaying, That it was far better to* get a hard living by daily labour, *and* to be beggarly attired, *then after very good and delicate feeding, and ſo great dockings,* to undergo peril of death.

4. Mor. *This fable teacheth, that we muſt not envy Kings and Princes, becauſe they* abound in riches and wealth, *ſeeing we may ſee their life to be ſubject to far more dangers, than poor mens are.*

185. Of the Hog, and the Horſe.

1. A *Hog eſpying* a War horſe, *that went* armed all over *to a battle, ſaid, Thou fool,* whither doſt thou make ſo much haſte? *for thou ſhalt perhaps die in the battle.*

2. *To whom the Horſe made anſwer, A knife ſhall take away thy life from thee,* being fed amongſt dirt and filth, *when thou ſhalt have* done nothing worthy commendations; *but glory ſhall attend my death.*

3. Mor. *This fable implieth, that it is more commendable* to die, having done ſome brave exploits, *than* to live long, after a baſe faſhion.

186. Of the Tanner, that bought of a Hunter the skin of a Bear, that was not yet caught.

1. A *Tanner comming to a Hunter, bought of him the skin of a Bear, and* laid down money *for it.*

2. *He ſaid, he had not a Bear's skin* for the preſent, *but that he was* to go *the next day* a hunting, *and* promiſed, that when he had killed the Bear, he would let him have his skin.

3. *The Tanner going with the Hunter into the wood,* for his minds ſake, got up into a very high tree, *that from thence he might ſee the fight of the Bear and the Hunter.*

4. The Hunter came boldly *to the Cave, where the Bear lurked, and having put in his dogs, forced him to come out; which, after he had avoided the Hunters thruſt,* threw him all along upon the ground.

5. *The Hunter, knowing that this wild beaſt* did not prey upon dead careaſes, ſtopping his breath, counterfeited himſelf dead.

6. *When the Bear,* ſmelling with his noſe, put to him, *could not perceive him to breathe, either at the noſe, or at the breaſt,* he went his way from him.

7. *When the Tanner ſaw, that the wilde beaſt was gone away, and* that there

was

urinâ conſperſerat, comediſſet, cùm aliud non inveniret, *extinctus fuiſſet.*

6. *Mor.* Hæc fabula monet, nihil eſſe contemnendum, cùm *nihil ſit tam vile & abjectum, quod aliquando uſui eſſe non poſſit.*

184. *De Mulo, & Equo.*

1. MUlus conſpiciens equum *aureo fræno, ephippioque inſignem, & purpureis operum phaleris, rumpebatur invidiâ*, illum beatum reputans, qui continuè *optimis veſceretur cibis, & decoro amiciretur ornatu*; ſe autem præ illo infelicem, qui *citellis malè dolatis* oppreſſus, quotidie *maxima onera ferre* cogeretur.

2. At ubi vidit equum è pugnâ redeuntem, *multis affectum vulneribus*, præ illius calamitate ſe felicem appellabat, longè melius eſſe dicens, *Quotidiano labore durum victum quæritare, & turpiter veſtiri*, quàm poſt optimos & delicatos cibos, & tantos ornatus, *mortis adire diſcrimina.*

3. *Mor.* Hæc fabula monet, regibus & principibus minimè invidendum, quia *divitiis & opibus abundent.* quum vita eorum longè pluribus periculis quàm pauperum, videamur eſſe ſubjectam.

185. *De Porco, & Equo.*

1. POrcus conſpiciens *equum bellatorem*, qui *cataphractus* ad pugnam prodibat; Stulte, inquit, *quo properas?* in pugnâ enim fortaſſe morieris.

2. Cui equus, Tibi *inter lutum ſordeſque impingnato*, quum *nihil dignum laude* geſſeris, cultellus adimet vitam; mortem verò meam comitabitur gloria.

3. *Mor.* Hæc fabula innuit, honeſtius eſſe *rebus præclare geſtis occumbere* quàm *vitam turpiter actam protrahere.*

186. *De Coriario, emente pellem urſi à Venatore nondum capti.*

1. CAriarius ad venatorem accedens, emit ab eo pellem urſi, *pecuniamque* pro eâ *protulit.*

2. Ille ſibi in *præſentiâ* pellem urſi non eſſe, cæterùm poſtridie *venatum profecturum*; *urſoque interfecto, pellem illius ei ſe daturum* profitetur.

3. Coriarius *animi gratiâ cum* venatore in ſylvam profectus, *altiſſimam arborem aſcendit*, ut inde urſi venatoriſque certamen proſpiceret.

4. *Venator intrepidus* ad antrum ubi urſus latebat *profectus*, immiſſis canibus illum exire compulit, qui, evitato venatoris ictu, *eum proſtravit humi.*

5. Tunc Venator ſciens, hanc feram *in cadavera non ſævire, anhelitu retento, ſe mortuum ſimulabat.*

6. Urſus *naribus admotis olfaciens*, cùm illum nec naſo, nec corde ſpirantem deprenderet, *abſceſſit.*

7. Coriarius cùm feram abeſſe perſpiceret, ac *nihil amplius adeſſe periculi*,

was no more danger, getting himself down out of the tree; *and comming to the Hunter, who durst not get up as yet, he bad him rise.*

8. *And afterwards he asked him, what the Bear* said to him in his ear. *To whom the Hunter said, He advised me, that I should not be willing hence forward to sell a Bears-skin, except I had first caught him.*

9. Mor. *This fable sheweth,* that uncertain things are not to be accounted for certain.

187. Of the Hermit, and the Souldier.

1. A *Hermit,* a man of a most holy life, *perswaded a Souldier, that at last he would* addict himself to his bodies quiet, *and* consult for the welfare of his soul; *leaving that secular warfare, which few use, without offending God, and endangering their souls.*

2. *To whom the Souldier said, I will do, Father, what you perswade me to.*

3. *For,* the truth is, *that at this time, souldiers can neither* exact *their* pay, *though it be very small; neither can they* plunder abroad.

4. Mor. *This fable sheweth, that many do* abandon vices, *because they can no longer exercise them.*

188. Of the Man and the Wife, that had been twice married.

1. A *Man after his wife was dead, whom he had dearly loved, married another, and she a widow, who continually told him of the vertues and gallant exploits of her former husband; to whom,* that he might be even with her, *he also related the* honest behaviour, *and excellent chastity of his deceased wife.*

2. Now on a day, *she, being angry with her husband, gave a piece of a Capon, which she had provided for both their suppers, to a poor man, that* begged an alms, *saying, I give thee this, for my former husband's souls sake.*

3. *Which the husband hearing, after he had sent for the poor man, he gave him* that which was left of the Capon, *saying, I also give thee this, for the soul's sake of my deceased wife.*

4. *Thus* they *at the last* had nothing to eat for their supper, *whilst* they desired one to do one another a mischief.

5. Mor. *This fable teacheth us, that we must not contest against them,* that are well enough able to revenge themselves.

189. Of the Lion, and the Mouse.

1. A *Lion being* caught in a snare *in a forrest, when he saw himself so* entangled in the net, *that* he thought he could not by all his strength get himself out thence, *intreated a Mouse, that by gnawing the snare, he would set him free;* promising, that he would not be unmindfull of so great a courtesie.

2. *Which when the Mouse had readily done, he besought the Lion, that he would give him his daughter to wife.*

3. *The Lion did not say, nay, that he might* do his benefactor a kindness.

4. *But the new married bride comming to her husband, when she did not see him, by chance* trode upon him with her foot, and crushed him all to pieces.

5. Mor. *This fable sheweth, that marriages and other fellowships, are not to be*

ex arbore se deducens, & ad venatorem, qui nondum surgere audebat, accedens, illum ut surgeret, monebat.

8. Interrogavit deinde, quid *ad aurem ei* ursus *locutus esset*; Cui venator, Monuit me, inquit, nè deinceps ursi pellem vendere vellem, nisi eum priùs ceperim.

9. *Mor.* Hæc fabula indicat, *incerta pro certis non habenda.*

187. *De Eremita, & Milite.*

1. ERemita quidam, *vir sanctissimæ vitæ,* militem hortabatur, ut relictâ seculari militiâ, quam absque Dei offensâ, & *animæ discrimine* pauci exercent, tandem *se coporis traderet quieti,* & *animæ consuleret* saluti.

2. Cui miles, Faciam, inquit, quod mones pater.

3. *Verum* enim *est,* quòd hoc tempore milites neque *stipendia exigere* valeant licèt exigua sint, neque *prædari* possint.

4. *Mor.* Hæc fabula indicat, multos *vitiis renunciare*; quia illa ampliùs exercere non possunt.

188. *De Viro & Uxore, bigamis.*

1. VIr quidam defunctâ uxore quam valdè dilexerat, duxit alteram & ipsam viduam, quæ assiduè ei prioris mariti virtutes, fortiaque facinora objiciebat; cui, *ut par referret,* ipse quoque defunctæ uxoris *mores probatissimos,* pudicitiamque insignem referebat.

2. *Quodam autem die,* viro irato, pauperi *eleemosynam petenti,* partem caponis quem in cœnam utriusq; coxerat, dedit, dicens, Do tibi hoc pro animâ prioris viri.

3. Quod audiens maritus, accersito paupere, *reliquum caponis* dedit, dicens, Et ego quoque do tibi hoc pro animâ uxoris meæ defunctæ.

4. Sic illi, dum *alter alteri nocere cupiunt, quid curarent* tandem *non habuerunt.*

5. *Mor.* Hæc fabula monet, non esse contra eos pugnandum, qui *se possunt optimè vindicare.*

189. *De Leone, & Mure.*

1. LEo *laqueo captus* in sylvâ cùm seitâ *irretitum* videret, ut *nullis viribus se inde posse explicare consideret,* murem rogavit, ut sibi soso laqueo eum liberaret, *promittens tanti beneficii se non immemorem futurum.*

2. Quod cùm mus promptè fecisset, leonem rogavit, ut filiam ejus sibi traderet in uxorem.

3. Nec abnuit leo, ut *benefactori suo rem gratam faceret.*

4. Nova autem nupta ad virum veniens, cùm eum non videret, casu *illum pede pressit, atque contrivit.*

5. *Mor.* Hæc indicat fabula, matrimonia & cætera consortia improbanda

be liked, which are made by them that are not equals.

190. Of the Elme, and the Osier.

1. AN *Elme that grew on the bank of a River, mocked an Osier that was near it, as being weak and feeble, because it was bended at every, even the least, force of water.*

2. *But he let out his own steadiness and strength, in gallant words, which had for many years endured the daily force of the River, and was never shaken.*

3. *Now the Elme being one time broken, with the very great violence of the waves, was hurried along by the waters; to whom the Osier smiling, said, Neighbour, why doest thou leave me? Where is thy valour now?*

4. Mor. *This fable signifieth, that they are wiser that yield to them that are stronger, than they that, being willing to resist, are barely overcome.*

191. Of the Wax, that desired to be hard.

1. *THe wax was sorry, that it was made soft, and ready to take impression at every the lightest touch.*

2. *And seeing the bricks that were made of clay, a great deal softer than it self, to come to such hardnesse by the heat of the fire, that they endured many hundred years, it threw it self into the fire, that it might get the same hardnesse.*

3. *But being melted by the fire, it was presently wasted.*

4. Mor. *This fable adviseth us, that we should not desire that, which Nature hath denied us.*

192. Of the Husbandman, that would be a Souldier, and a Merchant.

1. A *Husbandman took it ill, that he stirred the ground every day, and could not come to be rich by continued toil: when he saw some Souldiers, who, in time of wars, had got such estates, that they went bravely clad, and being fed with good cheer, lead a happy life.*

2. *When therefore he had sold all his sheep, his goats, and oxen, he bought horses and arms, and went to be a Souldier; where, when his General was worsted, he not only lost what he had, but also received many wounds.*

3. *Wherefore misliking the life of a Souldier, he resolved to turn Merchant, as that wherein he thought there was greater gain, and lesse labour.*

4. *After he had sold his farms there, and when he had laded his ship with wares, he put to sea.*

5. *But when he was in the main sea, a sudden tempest being raised, the ship was sunk, and he, and the rest that were in her, were lost altogether.*

6. Mor. *This tale teacheth us, that every one ought to be content with his own condition, seeing that misery attends every where.*

193. Of the Asse, and the Jester.

1. AN *Asse taking it in dudgeon, that a Jester was bed in honour, and finely clad, because he let great farts, went to the Magistrates, desiring that they would not shew lesse honour to him, than they did to the Jester.*

2. *And*

probanda, quæ ab imparibus contrahuntur.

190. *De Ulmo, & Silere.*

1. ULmus in ripâ fluminis nata, siler sibi proximum irridebat, ut *debile & invalidum*, quod *ad omnem vel levissimum undarum impetum flecteretur.*

2. *Suam* autem *firmitatem & robur magnificis extollebat verbis*, quôd multos annos assiduos amnis impetus *inconcussa* pertulerat.

3 *Semel* autem maximâ undarum violentiâ ulmus perfracta *trahebatur ab aquis*; cui siler ridens, inquit, *Cur me deseris*, vicina? *Ubi est nunc fortitudo tua?*

4. *Mor.* Fabula significat, sapientiores esse qui *potentioribus cedunt*, quàm qui resistere volentes, *turpiter superantur.*

191. *De Cerâ, duritiem appetente.*

1. CEra ingemiscebat se mollem, & *cuicunque levissimo ictui penetrabilem* procreatum.

2. Videns autem lateres ex luto multò se molliori factos, in tantam duritiem ignis calore pervenisse, ut *multa perdurarent sæcula*, se jecit in ignem ut tandem duritiem consequeretur.

3. Sed statim igne liquefacta consumpta est.

4. *Mor.* Hæc admonet fabula, nè appetamus *quod est nobis naturâ denegatum.*

192. *De Agricolâ, Militiam & Mercaturam affectante.*

1. AGricola quidam ægrè ferebat, se assiduè *terram volvere*, nec perpetuis laboribus *ad magnas divitias pervenire*; cùm nonnullos videret milites, qui *actis præliis* ità rem auxerant, ut bene *induti incederent*, & *lautis epulis nutriti beatam agerent vitam.*

2. Venditis igitur ovibus, capris, ac bobus, equos emit & arma... & *in militiam profectus est*; ubi, *cùm ab imperatore suo malè pugnatum esset*, non solum quæ habebat perdidit, sed etiam *pluribus vulneribus affectus est.*

3. Quare *damnatâ militiâ mercaturam exercere* statuit, ut in quâ majus lucrum & minorem laborem existimabat.

4. Prædiis igitur venditis, cùm *navim mercibus implevisset, navigare cœperat.*

5 Sed cùm in alto esset, subitâ tempestate coortâ, *navis submersa est, & ipse cum cæteris qui in ea erant, ad unum omnes periêre.*

6. *Mor.* Hæc fabula admonet, *quemlibet debere suâ sorte esse contentum*, cùm *ubique sit parata miseria.*

193. *De Asino, & Scurrâ.*

1. ASinus *indigne ferens* scurram quendam honorari & *pulchris vestibus amiciri*, quia *magnos ventris edebat sonos*, ad magistratus accessit petens nè se minùs quàm scurram honorari vellent.

2. Et

2. *And when the Magistrates, wondring, asked him, why he thought himself so worthy of honour, he said, Because he let greater farts than the jester, and those too without any stink.*

3. Mor. *This fable blames those, that lavish out their money in toyes.*

194. Of the River, that reviled its own Spring.

1. A *River reviled its own spring, as if it were idle; because it stood unmoveable, and had no fish in it.*

2. *But it highly commended it self, because it bred very good fish, and crept along the vallies with a pleasing noise.*

3. *The spring being vex'd against the river, as being ungrateful,* withheld its waters.

4. *Then the River being deprived of its fish, and pleasing noise vanished away.*

5. Mor. *This fable noteth them, that arrogate the good things that they do to themselves, and do not attribute them to God, from whence, as from a large fountain, all our good things come.*

195. Of the Wicked man, and the Devil.

1. A *Wicked man, after he* had committed a great many villanies, *and* was often taken, *and* put in close prison, *and* was very narrowly watch'd, *besought a devil to help him which had often been with him, and helped him out of many dangers.*

2. *At the last, the devil appeared to him, being caught again, and beseeching his wonted help; having* a great bundle of shoes, with the bottoms worn quite out, *upon his shoulders, saying, Friend,* I can help thee no longer.

3. *For I have* travelled up and down *so* many places *hitherto, to get thee at liberty, that I have* worn out *all these* shoes, *and* I have no mony left, *wherewith I may be able to get others.*

4. *Wherefore* thou must *even* perish.

5. Mor. *This fable teacheth us, not to think that our sins shall alwayes be unpunished.*

196. Of the Birds, that would chuse more Kings.

1. THe *Birds held a councel about chusing more Kings, forasmuch as the Eagle alone could not rule such great* flocks of birds.

2. *And* they had done according to their desire, *except they had* forborn *such a resolution, by the advice of the crow.*

3. *Who, when she was asked a reason, why she thought more Kings were not to be elected, she said*

4. *Because* many bags are more hardly filled than one.

5. Mor. *This fable teacheth us, that* it is far better to be governed by one, than by many Princes.

197. Of the Woman, which would die for her Husband.

1. A Very chast Matron, *and* one that loved her husband very well, was troubled, that her husband was sick; and she took on and sighed; *and that she might testifie her love to her husband, she besought Death, that if he was about to take her husband away from her, he would kill her rather than him.*

2. *Amid*

2. Et cùm Magistratus admirantes cum interrogarent, cur se ità honore dignum duceret, Quia, inquit, majores quàm scurra *crepitus ventris emitto*, eosque *absque fætore*.

3. *Mor.* Hæc fabula eos arguit, qui *in rebus levissimis suas pecunias profundunt*.

194. *De Amne, suum Fontem convitiis lacessente.*

1. AMnis quidam suum fontem *convitiis lacessebat*, ut inertem, quòd immobilis staret nec ullos haberet pisces.

2. *Se autem plurimùm commendabat*, quòd *optimos crearet pisces*, & per valles blando murmure serperet.

3. Indignatus fons in amnem velut ingratum, *undas repressit*.

4. Tunc amnis, & piscibus, & dulci sono privatus, evanuit.

5. *Mor.* Hæc fabula eos notat, qui bona, quæ agunt, sibi arrogant, non Deo attribuunt, à quo ceu à largo fonte, nostra bona procedunt.

195. *De Viro Maligno, & Dæmone.*

1. VIr malignus, cùm *plurima perpetrâsset scelera*, & sæpius captus, & *carcere conclusus arctissimè pervigili custodiâ teneretur*, dæmonis auxilium implorabat, qui sæpenumero illi fuit, & è multis eum periculis liberavit.

2. Tandem iterum deprehenso, & solitum auxilium imploranti, dæmon, *magnum calceorum pertusorum fascem* super humeros habens, apparuit, dicens, Amice, *amplius tibi auxilio esse non possum*.

3. Tot enim *loca* pro te liberando hactenus *peragravi*, ut hos omnes *calceos contriverim*; *nulla* etiam *mihi superêst pecunia*, quâ alios valeam comparare.

4. Quare *peregrinandum est tibi*.

5. *Mor.* Hæc admonet fabula, nè existimemus nostra semper impunita fore peccata.

196. *De Avibus, plures Reges eligere volentibus.*

1. AVes consultabant de pluribus regibus eligendis, cùm aquila tantos *volucrum greges* sola regere non posset.

2. *Feciſſentque voto satis*, nisi cornicis monitu à tali *consilio destitissent*.

3. Quæ, cùm causa rogaretur, cur non plures reges duceret eligendos,

4. Quia *difficiliùs*, inquit, *plures, quàm unus saccus, implentur*.

5. *Mor.* Hæc fabula docet, *longè melius ab uno, quàm à multis principibus gubernari*.

197. *De Muliere, quæ pro Viro mori se velle dicebat.*

1. M*Atrona* quædam *admodum pudica*, & viri *amantissima*, ægrè *ferebat maritum adversâ valetudine detineri*, *lamentabatur*, *ingemiscebat* & ut suum in virum amorem testaretur, rogabat Mortem, ut, si maritum sibi esset erepturа, se potiùs quàm illum vellet occidere.

2. Inter

2. *Amid theſe words, ſhe ſees death coming with* a ghaſtly look, *with the fear of whom, ſhe being affrighted, and now repenting her of her wiſh, ſhe ſaid;*

3. *It is not I that thou lookeſt for, he whom thou art come to kill, lyeth there in the bed.*

4 Mor. *This fable ſheweth, that* no man loveth his friend ſo well, that wiſheth not better to himſelf, than to another.

198. Of a Young Fellow, that ſang at his Mothers burial.

1. A *Husband* wept and wailed for his deceaſed wife, *which* was carried out to be buried; *but his ſon did ſing.*

2. *Who, when his father blamed him, as if he were* mad, *and* out of his wits, that would ſing at his mother's funeral, *whereas he ought to mourn and weep with him; he ſaid,*

3. *Father, if you have hired the Prieſts to ſing, why are you angry at me, that ſing for nothing?*

4. *To whom his father ſaid, Thy office and the Prieſt's, is not the ſame.*

5. Mor. *This fable ſheweth, that* all things are not ſeemly for all men,

199. Of the Jealous Husband, that had put his Wife to be looked to.

1. A *Jealous husband, had put his wife, whom he had found* to live not very chaſtly, *to a friend that he much truſted, to be looked to, having* promiſed him a great ſum of money, *if he would ſo narrowly watch her, that ſhe could by no means* violate wedlock.

2 *But he, after he had tried a good many days, that this charge was too hard, and* had found his wife to be outwied by the womans wiles, *coming to her husband,* ſaid, That he would no longer take this hard task upon him.

3. *Seeing that* not ſo much as *Argus* himſelf, who was all eyes, could keep a woman againſt her will.

4. *He ſaid moreover, that, If it were a thing might needs be, he had rather carry* a ſack full of fleas *every day* for a whole year *together, into the meadow, and by untying the ſack, to let them feed amongſt the graſſe, and when it grows night, to bring them back again home, than look to a diſhoneſt woman one day.*

5. Mor. *This fable ſheweth, that* no keepers are ſo diligent, that can be able to keep diſhoneſt women.

200. Of the Fellow that refuſed a Glyſter.

1. A *Man, a* German by Nation, one that was very rich, *was ſick; to look to whom, a great many Phyſicians came, (for,* flies flie together by companies to the hony) *whereof one amongſt other things ſaid, that* a Glyſter was neceſſary, if he would recover.

2 *Which when the man, being never uſed to this kind of Phyſick, heard,* falling into a rage, he commanded the Phyſicians ſhould be pack'd out of the houſe.

3 *Saying, that they were mad, who would cure his breech, when his head ached.*

4 Mor. *This fable ſheweth, that all things, even thoſe that are wholſome, ſeem harſh and likely to do hurt,* to them that are not uſed to them, and have not tried them.

2. Inter hæc verba, mortem cernit *horribili aspectu* venientem; cujus timore perterrita, & jam *sui voti pœnitens*;

3. *Non sum ego*, inquit, *quem petis*; jacet ibi in lecto quem occisura venisti.

4. *Mor.* Hæc fabula indicat, *neminem esse adeò amantem amici, qui non malit sibi bene esse quàm alteri.*

198. *De Adolescente in funere Matris canente.*

1. VIr quidam *defunctam uxorem* quæ *ad sepulchrum efferebatur, lachrymis & fletibus prosequebatur*; filius verò ejus canebat.

2. Qui cùm à patre increparetur, ut *amens, & insanus*, qui *in matris funere cantaret*, cùm unà secum mœstus esse & flere deberet, inquit.

3. Pater mi, si sacerdotes ut canerent conduxisti, cur mihi irascéris, *gratis concinenti?*

4. Cui pater. Non tuum, inquit, & sacerdotum, est idem officium.

5. *Mor.* Hæc fabula indicat, *Non omnia omnibus esse decora.*

199. *De Viro zelotypo, qui Uxorem dederat custodiendam.*

1. VIr zelotypus uxorem, quàm *parùm pudicè vivere* compererat, cuidam amico, cui plurimùm fidebat, dederat custodiendam; *ingentem pollicitus pecuniam*, si eam ità diligenter observaret, ut nullo modo *conjugalem violaret copulam.*

2. At ille, ubi aliquot dies expertus custodiam hanc nimis difficilem, & *ingenium suum versutiâ mulieris vinci* comperisset, ad maritum accedens *dixit, se amplius nolle hanc tam duram gerere provinciam.*

3. Quandoquidem, *nè* Argus *quidem, qui totus oculatus fuit, mulierem invitam posset custodire.*

4. Addidit præterea, si necesse sit, malle se *anno integro saccum plenum pulicibus* quotidie in pratum deferre, solutoq; sacco eos inter herbas pascere, vesperequefacto, omnes domum reducere, quàm una die impudicam mulierem servare.

5. *Mor.* Hæc fabula indicat, *nullos custodes ità esse diligentes, qui impudicas mulieres valeant custodire.*

200. *De Viro Clysteria recusante.*

1. VIr quidam *natione Germanus, dives admodum*, ægrotabat; ad quem curandum plures accesserunt medici (*ad mel* enim *catervatim convolant muscæ*) quorum unus inter cætera dicebat, *opus esse clysteribus, si vellet convalescere.*

2. Quod cùm vir, hujusmodi insuetus medicinæ, audiret, *furore percitus, medicos domo ejici jubet.*

3. Dicens, Eos esse insanos, qui cùm caput sibi doleret, podici vellent mederi.

4. *Mor.* Hæc fabula innuit, Omnia, etiam salutaria, *insuetis & inexpertis*, & aspera & obfutura videri.

201. *De*

201. Of the Aſs that was ſick, and the Woolves that came to viſit him.

1. AN *Aſſe was ſick, and a report had gone abroad, that he was like to die ſhortly.*
2. *Therefore, when the Wolves and the Dogs came to viſit him, and aſk'd of the young one, how his father did; he made anſwer* through a crevis in the door, Better than ye would have me.

3. Mor. *This fable ſheweth, that many feign that* they are troubled for the death of others, *whom yet they deſire to die quickly.*

202. Of the Nut-tree, the Aſs, and the Woman.

1. A *Woman asked a* Nut-tree, *that grew by the way-ſide, which was* beaten with ſtones *by people that paſſed by, Why it was ſo mad, that by how much the more and greater blowes it was beaten with, it would yield by ſo much the more and better fruit.*

2. *To whom the* Wall-nut-tree *ſaid, Doſt thou not remember the proverb, that ſaith thus?*

One ſelf-ſame Law doth ſurely bind,
The Nut, the Aſſe, the Woman kind:
There's none of theſe that rightly does,
Except ſometimes ye give them blowes.

3. Mor. *This fable implieth, that men are oftentimes wont* to wound themſelves with their own weapons.

203. Of the Aſs, that found no end of his labours.

1. AN *Aſſe was very much grieved in winter time, becauſe he* was too cold, *and* had hard meat of chaff; *wherefore he wiſhed for the* ſpring ſeaſon, *and* the young graſs.

2. *But when the ſpring was come, he was forced by his maſter, who was a Potter, to carry potters clay into the yard, and* wood to the oven, *and to carry from thence bricks and gutter-tiles, and covering-tiles to ſeveral places; being weary of the ſpring, in which he endured ſo much pains,* he looked long for ſummer, *that his Maſter, being hindred with his harveſt, might then let him reſt.*

3. *But then alſo, when he was compelled to carry the corn unto the barn-floor, and the wheat from thence home, and* had no time for reſt, *he* hoped, that his labours would have an end at leaſt in autumn.

4. *But* when he ſaw, that there was not then any end of his labours, *foraſmuch as wine, and apples, and wood, were to be carried every day, he earneſtly* deſired the winter ſnows and froſts *again, that then at leaſt ſome reſt might be granted him, from ſo great labours.*

5 Mor. *This fable ſheweth, that* there are no times of this preſent life, which are not ſubject to perpetual labours.

201. *De Aſino ægrotante, & Lupis viſitantibus.*

1. ASinus ægrotabat, famaque exierat eum citò moriturum.

2. Ad eum igitur viſendum cùm lupi caneſque veniſſent, peterentque à filio, quomodo pater ejus ſe haberet; ille *per oſtii rimulam* reſpondit: *Meliùs quàm velletis.*

3. *Mor.* Hæc indicat fabula, quòd multi fingunt *moleſtè ferre mortem aliorum*, quos tamen cupiunt celeriter interire.

202. *De Nuce, Aſino, & Muliere.*

1. MUlier quædam interrogabat *nucem*, ſecus viam natam, quæ à prætereuntepopulo *ſaxis impetebatur*, quare eſſet ità amens, ut quò pluribus majoribuſque verberibus cæderetur, eò plures præſtantioreſque fructus proferret?

2. Cui *juglans*, Eſné, inquit, proverbii immemor, dicentis?

Nux, Aſinus, Mulier, ſimili ſunt lege ligati:
Hæc tria nil rectè faciunt, ſi verbera ceſſent.

3. *Mor.* Hæc fabula innuit, ſæpe hominem *propriis jaculis ſe* ſolere *confodere.*

203. *De Aſino, laborum finem non inveniente.*

1. ASinus hyberno tempore plurimùm angebatur, quòd *nimio afficeretur frigore*, & *durum palearum haberet victum*; quare *vernam temperiem*, & *teneras herbas* optabat.

2. Sed cùm ver adveniſſet, cogereturque à domino, qui figulus erat, argillam in aream, & *lignum ad fornacem*, indeque lateres, imbrices, tegulas, ad diverſa loca deferre; pertæſus vèrò, in quo tot labores tolerabat, *æſtatem omnibus votis expectabat*, ut dominus, meſſe impeditus, eum quieſcere pateretur.

3. Sed tunc quoque cùm meſſes in aream, & inde domum triticum ferre compelleretur, *nec quieti ſibi locus eſſet, autumnum ſaltem laborum finem fore* ſperabat.

4. Sed *ubi nè tunc quoque malorum terminum adeſſe cernebat*, cùm quotidie, vinum, poma, ligna portanda eſſent, rurſus *hyemis nives, & glaciem effluviabat*, ut tunc ſaltem aliqua ſibi requies à tantis laboribus concederetur.

5. *Mor.* Hæc fabula indicat, *nulla eſſe præſentis vitæ tempora, quæ non* pertæſis *ſubjecta ſint laboribus.*

204. Of the Mouse, which would make a league of amity with the Cat.

1. A *Many Mice dwelling in* the hallow of a wall, *beheld a Cat, which sat* on a boarded floor, *with her* head hanging down, *and a* lecherous look.

2. *Then said one of them, This living creature seems to be very kind and mild.*

3. *For he* makes a shew of some holiness by his very look; I will go speak to him. *and* make a perpetual league of amity with him.

4. *Which as soon as he had spoken, and was come nearer, he was caught by the Cat, and worried.*

5. *Then the rest seeing this, said with themselves, Truly we must not,* we must not over hastily believe the looks of one.

6. Mor. *This fable implieth, that* men are to be judged, not by the look, but by their works; *forasmuch as* mischievous woolves do often lurk under a sheep's skin.

205. Of the Asse, that served an ungrateful Master.

1. A *Asse, which had served an ungrateful Master many years together,* without stumbling once; *as it came to passe, being* born down with an heavy pack, *and going in* stony uneven way, fell under his burden.

2. *Then his Master being implacable, forced him with many blowes to rise, calling him an idle and dull* Animal.

3. *But he, poor Asse, amidst these blowes, said with himself, Unhappy I, what an ungrateful Master have I got!*

4. *For, although I have served him a long time without offence, yet doth he not* weigh this one slip, with so many my former good turns.

5. Mor. *This fable was faigned against them, who being* forgetful of the good turns done them, *do* cruelly punish the least offence *of their benefactors towards them.*

206. Of the Woolf, that perswaded the Porcupine, to lay aside his weapons.

1. A *Woolf that was hungry,* had a mind to set upon a Porcupine, *which yet because he was* fenced on all sides with prickles, *he durst not set upon.*

2. But having invented a trick *how to destroy him, he began to perswade him, that he would not bear such a load of darts upon his back in time of peace.*

3. *Forasmuch as* Archers *carried nothing, but when it was just time to fight.*

4. *To whom the* Porcupine *said, We must think it so be alwayes time to fight against a Woolf.*

5. Mor. *This fable so teeth, that it behoveth a wise man to be alwayes armed against the wiles of his enemies and foes.*

207. Of the Mouse, that set a Kite at liberty.

1. A *Mouse having espied a Kite entangled in the snare of a Fowler, took pity on the bird, though She was her enemy; and having gnawed the bands in pieces,* made way for her to flie away.

2. The

204. *De Mure, qui cum Fele amicitiam contrahere volebat.*

1. MUres complures *in cavo parietis* commorantes contemplabantur felem, quæ in *tabulato, capite demisso & tristi vultu*, recumbebat.

2. Tunc unus ex eis, Hoc animal, inquit, benignum *admodum* & mite videtur.

3. *Vultu* enim *ipso sanctimoniam quandam præfert; volo ipsum alloqui, & cum eo indissolubilem nectere amicitiam.*

4. Quæ cùm dixisset, & propiùs accessisset, à fele captus, & dilaceratus est.

5. Tunc cæteri hoc videntes, secum dicebant: Non est profectò, *non est vultui temerè credendum.*

6. *Mor.* Hæc fabula innuit, *non ex vultu, sed ex operibus, homines judicandos*; cùm *sub ovinâ pelle sæpe atroces lupi delitescant:*

205. *De Asino, qui Hero ingrato serviebat.*

1. ASinus, qui viro cuidam ingrato multos annos *inoffenso pede* serviebat, semel, ut fit, dum *sarcinâ pressus esset gravi, & salebrosâ* incidens *viâ, sub onere reciderat.*

2. Tunc dominus implacabilis multis verberibus surgere compellebat, pigrum *animal* & ignavum nuncupans.

3. At ille miser inter verbera hæc secum dicebat; Infelix ego, quàm ingratum sortitus sum herum?

4. Nam quamvis ei multo tempore sine offensâ servierim, tamen non hoc *unum delictum tot meis pristinis beneficiis compensat.*

5. *Mor.* Hæc fabula in eos confecta est, qui *beneficiorum sibi collocatorum immemores*, etiam *minimam* benefactoris sui in se *offensam atroci pœnâ prosequuntur.*

206. *De Lupo suadente histrici, ut tela deponeret.*

1. LUpus esuriens *in histricem intenderat animum*; quem tamen, quia *sagittis undique munitus erat*, invadere non audebat.

2. *Excogitatâ* autem eum perdendi *astutiâ*, illi suadere cæpit, nè pacis tempore tantum telorum onus tergo reportaret;

3. Quandoquidem non aliquid *sagittarii*, nisi cùm prælii tempus instaret, portarent.

4. Cui histrix, Adversus lupum, inquit, semper præliandi tempus esse credendum est.

5. *Mor.* Hæc fabula innuit, virum sapientem oportere, adversus inimicorum & hostium fraudes, semper esse munitum.

207. *De Mure, liberante Milvum.*

1. MUs conspicatus milvum laqueo aucupis implicitum, misertus est avis, quamvis sibi inimicæ, abrosisque dente vinculis, *evolandi viam fecit.*

2. *The Kite being unmindful of such a great courtesie, when she saw her self loosed, snatched up the mouse, that suspected no such matter, and pulled her in pieces with her claws and her bill.*

3. Mor. *This fable sheweth, that wicked men are wont thus to requite those, that do them courtesies.*

208. Of the Snail, that begged of *Jupiter*, that she might bear her house about with her.

1. *When* Jupiter, *from the beginning of the world, bestowed upon every living creature such gifts, as they had desired, the Snail begged of him, that she might carry her house about.*

2. *And when she was ask'd by* Jupiter, *why she craved such a gift at his hand, which would be heavy and troublesome to her; she said,*

3. *I had rather continually carry such a burden, than not to be able to avoid an ill neighbour when I list.*

4. Mor. *This fable sheweth, that* the neighbourhood of bad people is to be avoided. whatsoever inconvenience we suffer.

209. Of the Hedg-hog, that thrust the Viper her Host, out of doors.

1. *The Hedg-hog foreseeing that winter came on, fairly intreated the Viper, that she would grant him room in her hole, against the extremity of the cold.*

2. *Which when she had done, the Hedg-hog* tumbling himself hither and thither, pricked the Viper with the sharpnesse of his pricks, *and* made her smart grievously.

3. *She* seeing her self to be ill dealt withal, *forasmuch as she* entertained the Hedg-hog on guest-wise, *intreated him by fair means, that he would go out, seeing* the place was too narrow for them both.

4. *To whom the Hedg-hog saith,* Let him go forth that cannot abide here.

5. *Wherefore the Viper* perceiving there was no room for him there, departed *thence* out of his lodging.

6. Mor. *This fable sheweth, that* they are not to be admitted into our fellowship, that are able to thrust us out.

210. Of the Husband-man, and the Poet.

1. *A Husband-man came to a* Poet, *whose land he plowed; and when he found him alone amongst his books, he asked him, how he could live so alone.*

2. *To whome he said, I have but begun to be alone, since thou camest hither.*

3. Mor. *This fable sheweth, that learned men, that are* continually thronged with a company of good scholars, *are then alone, when they are amongst illiterate fellows.*

2. Milvus tanti immemor beneficii, ubi se solutum vidit; murem nil tale suspicantem corripiens, unguibus & rostro laceravit.

3. *Mor.* Fabula indicat, malignos viros hujusmodi gratias suis benefactoribus solere rependere.

208. *De Cochlea, petente à* Jove, *ut suum domum secum ferre posset.*

1. CUm *Jupiter* ab exordio mundi singulis animalibus munera, quæ petiissent, elargiretur, cochlea ab eo petiit, ut domum suam posset circumferre.

2. Interrogata à *Jove*, quare tale ab eo munus exposceret, quod illi grave & molestum futurum erat.

3. Malo, inquit, tam grave onus perpetuò ferre, quàm, cùm mihi libuerit, malum vicinum non posse vitare.

4. *Mor.* Fabula indicat, *malorum vicinitatem omni incommodo fugiendam.*

209. *De Herinaceo, Viperam hospitem ejiciente.*

1. HErinaceus hyemem adventare præsentiens, blandè viperam rogavit, ut in propriâ illius cavernâ adversus vim frigoris locum sibi concederet,

2. Quod cùm illa fecisset, herinaceus *huc atque illuc se pervolvens, spinarum acumine viperam pungebat, & vehementi dolore torquebat.*

3. Ille *malè secum actum videns*, quando *herinaceum suscepit hospitio*, blandis eum verbis, ut exiret, orabat; quandoquidem *locus duobus esset nimis angustus.*

4. Cui Herinaceus, *Exeat*, inquit, *qui hic manere non potest.*

5. Qua re Vipera, *sentiens sibi locum sibi non esse*, illinc *cessit hospitio.*

6. *Mor.* Fabula indicat, eos *in consortia non admittendos, qui nos possunt ejicere.*

210. *De Agricolâ quodam, & Poeta.*

1. AGricola quidam ad Poetam accedens, cujus agros colebat, cùm eum inter libros solum offendisset, interrogavit eum, quo pacto ità solus vivere posset.

2. Cui ille, Solus, inquit, tantùm esse cœpi, postquam te huc contulisti.

3. *Mor.* Hæc indicat fabula, eruditos viros, qui *doctissimorum virorum turbâ continuè stipantur*, tunc solos esse, cùm inter *illiteratos homines* fuerint.

211. Of the Woolf that was clad with a Sheep's skin, which worried the Flock.

1. A *Woolf being* closthed in a sheep's skin, *put himself amongst a flock of sheep, and killed every day one of them; which when the shepheard had taken notice of, he hanged him in a very high tree.*

2. *And when the other shepheards asked him, why he had hanged a sheep, he said,*

3. *The skin is indeed a sheep's skin, as you see; but the works were a woolve's works.*

4. Mor. *This fable sheweth, that men are not to be judged by their habit, but by their works; because* many do woolves works under sheep's cloaths.

212. Of the Father, that in vain perswaded his son to vertue.

1. A *Father perswaded his son at large, as one that was* given to vice, *that leaving that vitious course, he would attend upon vertue, which would bring him commendation and credit.*

2. *To whom the son said, Father, you perswade me in vain to do these things.*

3. *For I have heard many preachers, (as folks say) who perswaded to a vertuous course better than you, and yet I never followed their admonitions.*

4. Mor. *This fable sheweth, that* men of a wicked disposition, will forsake vice at no bodies perswasion.

213. Of the Dog that killed his Master's sheep, who hanged him for it.

1. A *Shepheard had* committed his sheep to his dog to keep, *feeding him with very good meat.*

2. *But he of entimes killed one sheep or other.*

3. *Which when the shepheard had marked, he took his dog, and* would needs kill him.

4. *To whom the dog said, Why do you desire to kill me? I am one of your household; rather kill the woolf, which continually layes wait about your sheep fold.*

5. *Nay, quoth the shepherd,* I think thou deservest death more than the woolf.

6. *For he doth openly professe himself my enemy; but thou continually lessenest my flock, under a shew of friendship.*

7. Mor. *This fable sheweth, that they are far more to be punished, who do us hurt under a shew of friendship, than they, that openly professe themselves our enemies.*

214. Of the Ram, that fought with a Bull.

1. *There was* a Ram *among* the sheep, that had such a strong head and horns, *that he quickly and easily overcame the other Rams.*

2. *Wherefore when he found no Ram more, that durst withstand him, as he ran against him,* being puft up with often victories, *he was so bold as* to dare a Bull to fight with him.

3. *But* at the first push, *when he had* butted *against* the Bulls forhead, *he was beaten*

211. *De Lupo Ovis pelle induto, qui gregem devorabat.*

1. LUpus, *ovis pelle indutus*, ovium ſe immiſcuit gregi, quotidieque aliquam ex eis occidebat; quod cùm paſtor animadvertiſſet, illum in altiſſimâ arbore ſuſpendit.

2. Interrogantibus autem cæteris paſtoribus, cur ovem ſuſpendiſſet, aiebat;

3. Pellis quidem, ut videtis, eſt ovis; opera autem erant lupi.

4. *Mor.* Hoc indicat fabula, homines non ex habitu, ſed ex operibus judicandos, quoniam *multi ſub veſtimentis ovium, lupina faciunt opera.*

212. *De Patre, Filium ad virtutes fruſtrà hortante.*

1. PAter quidam filium, ut *vitiis deditum*, multis hortabatur verbis, ut, derelictâ vitiorum viâ, *virtutibus invigilaret*, quæ ei laudem & decus erant parituræ.

2. Cui filius, Fruſtra, inquit, pater, ad hæc facienda hortaris.

3. Multos enim prædicatores, ut aiunt, audivi, qui longè melius ad virtutem hortabantur viam, nunquam tamen eorum admonitionibus obſecutus ſum.

4. *Mor.* Hæc fabula indicat, *viros malignæ naturæ nullius hortatu à vitiis velle diſcedere.*

213. *De Cane, Oves Domini ſui occidente, à quo ſuſpenſus eſt.*

1. PAſtor quidam *cani oves* ſuas *dederat cuſtodiendas*, optimis illum paſcens cibis.

2. At ille ſæpe aliquam ovem occidebat.

3. Quod cùm paſtor animadvertiſſet, canem capiens, *eam volebat occidere.*

4. Cui canis, Quid me, inquit, perdere cupis; Sum unus ex domeſticis tuis; interfice potiùs lupum, qui continuò tuo inſidiatur ovili.

5. Imò, inquit Paſtor, *te quàm lupum morte dignum magis puto.*

6. Ille enim palàm ſe meum hoſtem profitetur; tu verò ſub amicitiæ ſpecie quotidie meum imminuis gregem.

7 *Mor.* Hæc innuit fabula, longè magis puniendos, qui ſub amicitiæ ſpecie nos lædunt, quàm qui apertè ſe noſtros inimicos profitentur.

214. *De Ariete, cum Tauro pugnante.*

1. ARies quidam inter *lanigeros greges* erat *tantâ cornuum & capitis firmitate*, ut cæteros arietes ſtatim facilèque ſuperaret.

2. Quare cùm nullum amplìùs arietem inveniret, qui occurſanti ſibi auderet obſiſtere, *crebris elatus victoriis, taurum auſus eſt ad certamen provocare.*

3. Sed *primo congreſſu*, cùm in *tauri nam frontem* arietâſſet, tam atroci ictu

beaten back with ſuch a cruel blow, *that being almoſt dead, he ſaid theſe words;*

4. Fool that I am, what have I done? *why durſt I provoke ſuch a potent adverſary, to whom, nature hath made me unequal?*

5. Mor. *This fable ſheweth, that* we muſt not ſtrive with them that are more powerfull.

215. Of the Widow, and the Green Aſſe.

1. A *Widow* loathing a ſingle kind of life, had a minde to marry; *but ſhe durſt not, being afraid of the jeering of the common ſort, which uſe* to rail upon them that marry twice.

2. *But her* goſſip *ſhewed her, how the peoples words were to be ſleighted, by this trick.*

3. *For ſhe gave order, that a white Aſſe that the widow had, ſhould be painted green, and be led about* through all the ſtreets of the City.

4. *Which whilſt it was done,* all folks were ſo taken with admiration at the firſt, *that not onely children, but alſo old people,* being moved with this unuſual matter, *accompanied the Aſſe, to ſatisfie their minde.*

5. *Afterwards, when this kind of beaſt was every day led through the City, they gave over wondring,*

6. *In like manner, quoth her goſſip to the widow, it wil befall you.*

7. *For if you take a husband, you will be the peoples talk for ſome few dayes, but afterwards* this talk will be huſht.

8. Mor. *This fable ſheweth, that there is nothing ſo much worthy admiration, which,* in continuance of time, *doth not ceaſe to be a wonder.*

216. Of the Eagle, that ſnatch'd away the Conies young ones.

1. AN *Eagle having made her neſt in a very high tree, had ſnatch'd away* a Conies young ones, *which fed not far from thence, for prey for her own young; whom the Cony intreated with fair words, that ſhe would vouchſafe to give her her young ones again.*

2. *But ſhe ſuppoſing her to be a feeble and terreſtrial creature, and* unable to do her *any hurt,* made no ſcruple *to pull them in pieces with her tallons, in the ſight of their dam, and to lay them before her young to be eaten.*

3. *Then the Cony, being vex'd at the death of her young ones, did not ſuffer this wrong to go unpuniſhed.*

4. *For ſhe* dig'd up the tree, *that bare the neſt,* by the roots, *which, falling down with a ſmall blaſt of wind, ſhewed the Eagle's young ones, that were yet* unfledg'd and unable to flie, *down upon the ground, which being eaten up by the wild beaſts, afforded the Cony* great eaſe of her ſorrow.

5. Mor. *This fable ſheweth, that no man* truſting to his own greatneſs, *ought to deſpiſe thoſe that are weaker, ſeeing the weaker ſometimes revenge the wrongs of them that are ſtronger.*

217. Of the Pyke, a River-fiſh, that deſired to be King of the Sea.

1. THere *was a Pike in a river, that exceeded all the fiſh of that river in fairneſſe, greatneſſe, and ſtrength.*

2. *Wherein*

repercussus est, ut ferè moriens hæc diceret;

4. *Stultus ego, quid egi?* cur tam potentem adversarium ausus sum lacessere, cui me imparem creavit natura?

5. *Mor.* Fabula indicat, *cum potentioribus non esse certandum?*

215. *De Viduâ, & Asino viridi.*

1. VIdua quædam *calibatum exosa, nubere cupiebat*; sed non audebat, verita vulgi irrisiones, qui *maledictis* eas solent *incessere*, quæ *ad secundas transeunt nuptias.*

2. Sed *commater* ejus, quàm contemnendæ essent populi voces, hac arte monstravit.

3. Jussit enim asinum album, quem vidua habebat, viridi colore depingi, & *per omnes urbis vicos* circumduci.

4. Quod dum fieret, *tanta admiratio ab initio omnes invaserat*, ut non solùm pueri, verùm etiam senes *hac re insolitâ moti*, asinum animi gratiâ comitarentur.

5. Deindè cum hujusmodi animal quotidè per urbem duceretur, desierunt admirari.

6. Itidem, inquit ad viduam commater, eveniet tibi.

7. Si enim virum acceperis, per aliquot dies eris fabula vulgi; deinde *hic sermo conticesceret.*

8. *Mor.* Hæc fabula indicat, nullam rem esse tantâ dignam admiratione, quæ *diuturnitate temporis* non desinat esse miraculum.

216. *De Aquilâ, filios cuniculi rapiente.*

1. AQuila in altissimâ arbore nidulata *catulos cuniculi*, qui non longè illinc pascebantur, in escam pullorum suorum rapuerat; quam cuniculus blandis orabat verbis, ut suos sibi filios restituere dignaretur.

2. At illa eum ut pusillum, & terrestre animal, & *ad sibi nocendum impotens* arbitrata, eos in conspectu matris unguibus dilacerare, & pullis suis epulandos opponere, *non dubitavit.*

3. Tunc cuniculus, filiorum morte commotus, hanc injuriam minimè impunitam abire permisit.

4. *Arborem* enim, quæ nidum sustinebat *radicitùs effodit*; quæ levi impulsu ventorum procidens, pullos aquilæ adhuc *implumes & involucres* in humum dejecit; qui à feris depasti *magnum doloris solatium* cuniculo præbuerunt.

5. *Mor.* Hæc indicat fabula, neminem *potentiâ suâ fretum*, imbecilliores debere despicere, cùm aliquando infirmiores potentiorum injurias ulciscantur.

217. *De Lupo pisce fluvii, maris regnum affectante.*

1. LUpus piscis erat in amne quodam, qui pulchritudine, magnitudine, ac robore cæteros ejusdem fluminis pisces excedebat.

2. Unde

2. *Wherefore* they all admired him, *and* gave him the greatest honour that could be, *as if he were a King.*

3 *Wherefore* being grown proud, *he began to* desire greater command.

4. *Having therefore left the River*, in which he had reigned many years, *he went into the Sea*, to challenge the command thereof to himself.

5. *But meeting with a Dolphine of a wonderful greatness*, which have all the sway in it, *he was so pursued by him*, that as he fled away, he had much ado to get into the mouth of the River, *from whence he durst not any more go forth.*

6 Mor. *This fable admonisheth us*, that being content with our own things, *we should not desire those*, that are far greater than our strength.

218. Of the Sheep, that railed upon the Shepheard.

1. A *Sheep* railed upon a shepheard, *because he being not content with the milk which he milked from her for his own use, and the use of his children, did more.* over bare her of her fleece.

2 *Then the shepheard being angry*, drayled her young one to death.

3. *Canst thou quoth the sheep, do any worse thing to me?*

4. *I can kill thee, quoth the shepheard, and therefore my knife to be eaten by wolves and dogs.*

5. *Then the sheep was silent, fearing yet greater mischiefs*

6. Mor. *This fable sheweth, that men ought not to be angry against God, if he suffer their wealth and their children to be taken from them; seeing he is able to bring greater punishments upon them, both when they are alive, and when they are dead.*

219. Of the Wagoner, and the Wagon-wheel that whined.

1. *THe Wagoner asked the Wagon, why that wheel which was the worst whined, seeing the other did not so*

2. *To whom the Wagon said*, Sick folks are alwaies wont to be peevish, and full of complaints.

3. Mor. *This fable sheweth, that* miseries are wont alwaies to make men complain.

220. Of the Man, that would trie his Friends.

1. A *Man that was very rich and liberal, had* a great abundance of friends, *whom he often invited to supper, unto which they came very willingly.*

2. *Now being desirous to try, whether they would be faithful unto him in toyl and dangers, he called them all together, saying, that there were enemies risen up against him, whom he was resolved to go kill*

3. *Wherefore they should take up arms, and go with him, that they might revenge the wrongs that were offered him.*

4. *Then they all, saving two, began to excuse themselves*

5. *Wherefore he shook off all the rest, and reckoned those two onely as his friends, whom he ever after loved entirely.*

6. Mor. *This fable sheweth, that* adversity is the best trial of friendship.

2. Unde cuncti eum admirabantur, & tanquam regem, *præcipuo proſequebantur honore.*

3. Quare *in ſuperbiam elatus*, majorem principatum cæpit appetere.

4. Relicto igitur amne, in quo multos annos regnaverat, ingreſſus eſt mare, ut ejus regnum ſibi vindicaret.

5. Sed offendens Delphinum miræ magnitudinis, qui in illo regnabat, ità ab illo infectatus eſt ut aufugiens *vix amnis oſtium ingrederetur*; unde ampliùs non auſus eſt exire.

6. *Mor.* Hæc fabula nos admonet ut rebus noſtris contenti ea non appetamus, quæ noſtris viribus ſunt longè majora.

218. *De Ove, Paſtori conviciante.*

1. OVis *conviciabatur paſtori*, quòd non contentus lacte, quod in uſum ſuum filiorumque ubera mulgebat, inſuper illum *vellere denudaret.*

2. Tunc paſtor iratus, *filium ejus trahebat ad mortem.*

3. Ecquid, inquit ovis, pejus mihi facere potes?

4. Ut te, inquit paſtor, occidam, & lupis canibusque projiciam devorandam.

5. Siluit ovis, majora adhuc mala formidans.

6. *Mor.* Hæc fabula indicat, non debere homines in Deum exacerbeſcere, ſi divitias & filios ipſis permittat auferri; cùm etiam *majora* & viventibus & mortuis poſſit *inferre ſupplicia.*

219. *De Aurigâ, & Rotâ currûs ſtridente.*

1. AUriga interrogabat currum, quare rota, quæ erat deterior, ſtrideret; cùm cæteræ idem non facerent.

2. Cui currus, *Ægroti*, inquit, *ſemper moroſi, & queruli eſſe conſueverunt.*

3. *Mor.* Hæc fabula indicat, *mala ſolere homines ad querimoniam ſemper impellere.*

220. *De Viro, amicos experire volente.*

1. VIr quidam, dives admodum & liberalis, *magnam habebat amicorum copiam*, quos ad cœnam ſapiſſimè in vitabat, ad quam libentiſſimè accedebant.

2. Volens autem experiri, an in laboribus & periculis ſibi fideles eſſent, omnes pariter convocavit, dicens *obortos ſibi inimicos*, ad quos perdendos ire ſtatuerat.

3. Quare *correptis armis* ſecum irent, ut illatas ſibi ulciſcerentur injurias.

4. Tum omnes, præter duos, ſeſe excuſare cæperunt.

5. Cæteris igitur repudiatis, illos tantùm duos in amicorum numero habuit, quos deinde *ſingulari amore proſecutus eſt.*

6. *Mor.* Hæc fabula indicat, *adverſam fortunam amicitiæ experimentum eſſe quàm optimum.*

221. *De*

221. Of the Fox, that commended Hare's-flesh to the Dog.

1. *When a Fox was made to run for it by a Dog, and was just ready to be catch'd and knew that he could find no other way to escape, he said, O dog, why dost thou desire to kill me, whose flesh can do thee no service.*

2. *Catch that Hare rather, (for there was a hare not far off) whose flesh, folks say, is very sweet.*

3. *The dog therefore being counselled by the fox, letting the fox alone,* ran after the Hare, *which nevertheless he could not catch, by reason of her* incredible swiftness.

4. *A few dayes after, the hare meeting the fox, blamed him very much, (for she had heard his words) because he had discovered her to the dog.*

5. *To whom the fox made answer, Why dost thou blame me, Hare, seeing I commended thee so much? what wouldst thou say, if I should have discommended thee?*

6. Mor. *This fable sheweth, that* many men under a shew of commendation, do plot destruction to others.

222. Of the Hare that begged craftiness, and of the Fox that begged speed, of Jupiter.

1. *The Hare and the Fox begged of* Jupiter, *the one, that he would add speed to his craftiness; the other, that he would add craftiness to her swiftness.*

2. *To whom* Jupiter *made this answer, We have freely bestowed gifts upon every several living creature, out of our most bountiful tosome, from the beginning of the world.*

3. *But,* to have given all to one, had been a wrong to others.

4. Mor. *This fable sheweth, that God hath bestowed his gifts upon every one with such* an even hand, *that* every one ought to be content with his own share.

223. Of the Horse, that was unhandsome, but swift; and of the others that mocked him.

1. A *Many horses were brought to the Circension race, all very* finely trapped, *but one, which the others mocked as unhandsome, and unfit for such a race, and they thought he would never win.*

2. *But when the time to run came, and they all* set out from the lists, *at the sound of a trumpet, which was given, then it appeared at the last, how much he, that was jeered a little before, exceeded the rest in swiftness.*

3. *For, having left all the others a great way behinde him,* he bare the bell away.

4. Mor. *This fable signifieth, that men are to be judged, not by their habit, but by their vertue.*

224. Of the Country-fellow, that was suffered to come to a Lawyer, by the bleating of a Kid.

1. A *Country man* being in a great suit, *came to a Lawyer, that he might get out of it,* having him for his Counsel.

2. *But he being* hindred with other business, had one tell him, that he could not now be at leisure for him; *wherefore he should* go away, and come again another time.

3. *The*

221. *De Vulpe, carnem Leporis Cani laudante.*

1. VUlpes cùm fugaretur à cane, & jam in esset capienda, nec ullam aliam evadendi viam invenire se posse cognosceret: Quid me, inquit, ô cani, perdere cupis, cujus caro *tibi usui esse non potest?*

2. Cape potiùs leporem illum (non procul enim lepus aberat) cujus carnem suavissimam mortales esse commemorant.

3. Canis igitur motus consilio vulpis, omissâ vulpe, *leporem insecutus est*, quem tamen ob *incredibilem* ejus *velocitatem* capere non potuit.

4. Paucis post diebus lepus conveniens vulpem, vehementer eam accusabat (verba enim ejus audierat) quòd se cani demonstrâsset.

5. Cui vulpes; Quid me accusas, lepus, quum tantopere te laudavi? Quid diceres, si te vituperassem?

6. *Mor.* Hæc fabula indicat, *multos mortales sub laudationis specie aliis perniciem machinari.*

222. *De Lepore calliditatem, & Vulpe celeritatem à* Jove *petentibus.*

1. LEpus & vulpes à *Jove petebant*, hæc ut calliditati suæ pedum celeritatem; ille, ut velocitati suæ calliditatem adjungeret.

2. Quibus *Jupiter* ità respondit; ab origine mundi è scrinio nostro liberalissimo singulis animantibus sua munera sumus elargiti.

3. *Uni* autem *omnia dedisse aliorum fuisset injuria.*

4. *Mor.* Hæc indicat fabula, Deum singulis sua munera, ità esse *æquâ lance* largitum, ut *quisque esse debeat suâ sorte* contentus.

223. *De Equo inculto, sed veloci; & cæteris eum irridentibus.*

1. EQui complures ad Circenses ludos fuerant adducti, pulcherrimis *phaleris ornati*, præter unum quem cæteri incultum, & ad hujusmodi certamen ineptum irridebant, nec unquam victorem futurum opinabantur.

2. Sed ubi currendi tempus advenit, & dato tubæ signo cuncti *carceribus exiluêre*, tum demum innotuit, quantò hic paulò ante irrisus, cæteros velocitate superaret.

3. Omnibus enim aliis post se longo intervallo relictis, *palmam assecutus est.*

4. *Mor.* Fabula significat, non ex habitu, sed ex virtute, homines judicandos.

224. *De Rustico, per vocem hœdi, ad jurisconsultum admisso.*

1. RUsticus quidam, *gravi lite implicitus*, ad quendam jurisconsultum accesserat, ut *eo patrono* sese explicaret.

2. At ille *aliis negotiis impeditus, renuntiari jubet, se non posse nunc illi vacare; quare abiret, aliàs rediturus.*

3. Rust-

3 The Country man, who relied very much upon him, as an old and trusty friend, coming often again, was never let in

4. At the last he carried a sucking and fat Kid with him, and stood before the Lawyers door, and pinching the Kid, made it bleat.

5. The Porter, who, according to his Masters order, used quickly to let in those that brought presents, when he heard the Kid bleating, opened the gate presently, and bad the man come in.

6. Then the Countryman turning him to the Kid, said, I thank thee good Kid, that hast made me such easie entrance.

7. Mor. This fable sheweth, that no things are so hard and difficult, but presents can make them open.

225. Of an old Man, that stoned a young fellow down, that stole his Apples.

1. AN old man intreated a young fellow, that stole his apples, in fair terms, that he would come down out of the tree, and that he would not carry away his goods

2. But when he talked to no purpose, because the young fellow scorned his age and his words, he said, I hear, that there is some vertue not only in words, but also in herbs.

3. He began therefore to pull grasse, and to throw it at him.

4. Which when the young fellow saw, he laughed exceedingly, and thought the old man doated, who thought, he could beat him down out of the tree with grasse.

5. Then the old man desiring to try all wayes, said, Seeing the power of words and of herbs can do no good against him that stealeth my goods, I will try what I can do with stones, in which also, they say, there is some vertue.

6. And throwing the stones at the young fellow, with which he had filled his lap, he forced him to come down, and go away.

7. Mor. This fable sheweth, that a wise man must first try every thing, before he make use of arms to help himself withall.

226. Of the Nightingale, that promised the Hawk a long for her life.

1. A Nightingale being caught by an hungry Hawk, when she perceived she should presently be eaten up by him, intreated him fairly, that he would let her go, promising that she would make him a huge requitall, for such a great courtesie.

2. And when the Hawk asked her, what requitall she could make him? she said, I will please thy ears with sweet songs.

3. But I, quoth the Hawk, had rather thou shouldest please my belly.

4. For I can live without thy songs, but not without meat.

5. Mor. This fable implieth, that profitable things are to be preferred, before those that are pleasant.

3. Rusticus, qui huic ut *veteri fidóque amico* plurimùm fidebat, sapiùs rediens, nunquam admissus est.

4. Tandem hœdum adhuc lactantem & pinguem secum deferens, *ante edes* jurisperiti stabat, & *hœdum vellicans, illum balare cogebat.*

5. Janitor, qui *ex præcepto heri*, dona portantes admittere solebat, audità hœdi voce, januam illicò aperiens hominem introire jubet.

6. Tunc rusticus, ad hœdum conversus; Gratias, inquit, ago, hœdule mi, qui tam *faciles mihi has effecisti fores.*

7. *Mor.* Fabula indicat, *nullas res tam duras difficilesque esse, quas munere non aperiunt.*

225. *De sene juvenem, poma sibi surripientem, saxis dejiciente.*

1. SEnex quidam juvenem sibi poma surripientem *blandis orabat verbis*, ut ex arbore descenderet, nec res suas vellet auferre.

2. Sed cùm *incassum verba funderet*, juvene ejus ætatem ac verba contemnente, Non in verbis tantùm, inquit, verùm etiam in herbis audio esse virtutem.

3. Herbis igitur vellere, & in illum jácere cæpit.

4. Quod juvenis conspicatus, *in vehementem risum effusus est*, & senem delirare arbitrabatur, qui crederet eum ex arboreis herbis posse depellere.

5. Tunc senex omnia experiri cupiens, Quando, inquit, verborum & herbarum vires adversus raptorem meorum rerum nullæ sunt, *lapidibus agam*, in quibus quoque dicunt esse virtutem.

6. Lapidesque quibus gremium impleverat, in juvenem jaciens, illum descendere & abire coëgit.

7. *Mor.* Hæc fabula indicat, omnia priùs sapienti tentanda, quàm *ad armorum confugiatur auxilium.*

226. *De Luscinià, cantum accipitri pro vità pollicente.*

1. LUsciniâ ab accipitre famelico comprehensâ, cùm modò se ab eo devorandum esse intelligeret, blandè eum rogabat, ut se dimitteret, *pollicita pro tanto beneficio ingentem mercedem sese relaturam.*

2. Cùm autem accipiter eam interrogaret, quid gratiæ sibi referre posset? *Aures*, inquit, *tuas mellitissimis cantibus demulcebo.*

3. At ego, inquit accipiter, *malo mihi ventrem demulceas.*

4. Sine tuis enim cantibus vivere; sine cibo, non possum.

5. *Mor.* Hæc fabula innuit, *utilia jucundis anteponenda.*

227. *De*

227. Of the Lion, that chose the Hog for his companion.

1. *When the Lion was* minded to get him some companion, *and many living creatures wished* to bear him company, *and* beg'd him for it; *scorning all the rest, he would only make an association with the Hog.*

2. *And being asked a reason, he answered, Because this living creature is so faithfull, that he will never leave his friends and allies,* although in never so great danger.

3. Mor. *This fable sheweth, that their friendship is to be desired, that do not* shrink back from affording relief, *in time of adversity.*

228. Of the Gnat, that beg'd meat and lodging of a Bee.

1. A *Goat in winter time,* when she thought she should be like to die for hunger and cold, *went to* the hives of bees, *and* begged meat and lodging *of them.*

2. *Which if she could but get of them, she promised, that she would* teach *their children* musick.

3. *Then said a Bee to her, But I had rather my children should learn my trade, which can* shield them from the danger of hunger and cold.

4. Mor. *This fable admonisheth us,* to bring up our children in those trades, that are able to shield them from poverty.

229. Of an Asse that was the Trumpeter, and a Hare that was the Letter Post.

1. *The Lion,* the King of beasts, *being to fight against the Birds,* set his forces in array,

2. *And being asked by the Bear, what the Asses idleness, or the Hares fearfulness, (whom he saw to be there amongst other souldiers)* could avail him towards the victory, *he answered;*

3. *The Asse will call on my souldiers to fight, with the sound of the trumpet; and the Hare will serve for a letter-post, because of the swiftness of her feet.*

4. Mor. *This fable signifieth, that* no body is so contemptible, but may do us good in some thing or other.

230. Of the Hawks that fell out among themselves, which the Pigeons made friends.

1. *The Hawks being at odds one with another, fought every day; and* being busied with their own quarrels, *they did not trouble other birds.*

2. *The Pigeons being sorry for their hap, made them friends, by sending Ambassadors.*

3. *But they, as soon as they were made friends amongst themselves, did not forbear to vex and kill the other weaker birds, and especially the Pigeons.*

4. *Then said the Pigeons amongst themselves, How much better for us was the Hawks falling out, than their agreement.*

5. Mor. *This fable teacheth us, that* the factions *of bad* citizens *amongst themselves, are rather to be cherished than extinguished,* that they may let honest men

227. De Leone, Porcum sibi socium eligente.

1. LEo cùm *socios adsciscere sibi* vellet, multaque animalia *sese illi adjungere* optarent, idque *precibus & votis exposcerent.* Cæteris spretis, cùm porco solùm societatem voluit inire.

2. Rogatus autem causam, respondit, quia hoc animal adeò fidum est, ut amicos & socios suos in nullo *quantumvis magno discrimine* unquam relinquat.

3. *Mor.* Hæc fabula docet eorum amicitiam appetendam, qui adversitatis tempore *à præstando auxilio non referunt pedem.*

228. De Culice, cibum & hospitium ab Ape petente.

1. CUlex hyberno tempore, *cùm fame, & frigore se periturum conjiceret,* ad *apum* accessit *alvearia,* ab eis *cibum & hospitium petens.*

2. Quæ si ab eis fuisset consecutus, promittebat filios earum se *artem musicam edocturum.*

3. Tunc quædam apis, At ego malo artem meam liberi mei discant, quæ eos *à famis & frigoris periculo eximere* poterit.

4. *Mor.* Fabula nos admonet, ut *liberos nostros his artibus erudiamus, quæ eos ab inopiâ valent vindicare.*

229. De Asino tubicine, & Lépore Tabellario.

1. LEo, *rex quadrupedum,* adversus volucres pugnaturus, *suorum acies instruebat.*

2. Interrogatus autem ab urso, quid ei asini inertia, aut leporis timiditas *ad victoriam conferre* possent, quos ibi inter cæteros milites adesse cernebat, respondit;

3. Asinus tubæ suæ clangore milites ad pugnam concitabit; Lepus verò, ob pedum celeritatem, *tabellarii fungetur officio.*

4. *Mor.* Fabula significat, *neminem adeò contemptibilem, qui aliquâ re nobis prodesse non possit.*

230. De Accipitribus inter se inimicis, quos Columbæ composuêre.

1. ACcipitres invicem inimici quotidiè decertabant, *suisq; odiis occupati,* alias aves minimè infestabant.

2. Columbæ, illorum vicem dolentes, eos missis legatis composuêre.

3. Sed illi ubi inter se amici effecti sunt, cæteras aves imbeciliores, & maximè columbas, vexare & occidere non desinebant.

4. Tum secum columbæ; Quàm utilior accipitrum discordia, quàm concordia, nobis erat.

5. *Mor.* Hæc admonet fabula, malorum inter se *odia civium* alenda potiùs quàm extinguenda; ut, dum *inter se digladiantur, vires bonos quietè vivere*

men live quietly, *whilst* they fall to drawing of swords amongst themselves.

231. Of the Governour, that was condemned of mony unjustly taken.

1. A *Governour, that had* robbed the treasurie, *that he had charge of, was* condemned of extortion.

2. *And when with much ado he restored what was taken away, one of that Province said,*

3. *This Governour of ours* doth as women do, *which when they conceive children are very well pleased, but when they bring them forth,* are extreamly pained.

4. Mor. *This fable implieth, that we must not steal other mens goods, lest, when we are forced to part with them,* we be much grieved.

232. Of the old Man, that would put off Death.

1. A *Old man intreated death, when came to take him away, that he would forbear a little, till he had made his Will, and had provided* other things needfull for such a journey.

2. *To whom death saith, Why hast thou not hitherto provided, being so often warned by me?*

3. *And when he said, he never saw him before, he said, When I took away every day not onely thy equals, whereof none almost now remain, but also young folks, children and infants, did I not put thee in mind of thy mortality.*

4 *When thou perceivedst thy* eyes to grow dim, *thy* hearing to be lesse, *and thy other* senses day by day to fail, and thy body to wax unweildy, *did not I tell thee, that I was nigh? and* dost thou say, thou hadst no warning?

5. *Wherefore* thou must put me off no longer.

6. Mor. *This fable sheweth, that* we ought so to live, as if we saw death to be alwayes by us.

233. Of the Man, that spake to his bag of Mony.

1. A *Covetous man, who was ready to die, and* like to leave a great heap of gold Nobles, that was ill gotten, behind him, *asked his* bag of mony, *which he had bidden to be brought him, now that he was dying,* Whom it was likely to make merry?

2. *To whom the bag said, Thine heirs, that shall spend the mony, that thou hast gotten with so much toil, upon whores and feastings; and the devils, that shall keep thy soul prisoner in eternal torments.*

3. Mor. *This fable sheweth, that it is a very fond thing to* bestow pains about such matters, *as may be like to afford others joy, and our selves torments.*

The End of the first Book.

Æsop's

vivere permittant.

231. *De Prætore repetundarum damnato.*

1. PRætor, qui *pecuniam* cui præfuerat, *expilaverat, repetundarum damnatus fuerat.*
2. Cumque ægrè ablata restitueret, dicebat quidam è provincialibus.

3. Hic noster prætor *mulieres imitatur*, quæ fœtus accipientes mirâ voluptate afficiuntur; cùm autem eos emittunt, *incredibili dolore torquentur.*
4. *Mor.* Fabula innuit, *aliena non esse furripienda*, nè illa deponere coacti, *mœrore conficiamur.*

232. *De Sene, mortem differre volente.*

1. SEnex quidam mortem, quæ eum è vitâ raptura advenerat, rogabat ut *paululum differret*, dum *testamentum conderet*, & cætera *ad* tantum *usque necessaria præpararet.*
2. Cui mors; Cur non, inquit, hactenus præparâsti, totiès à me monitus?

3. Et cùm ille eam nunquam à se visam antea diceret; Cùm, inquit, non æquales tuos modò, quorum nulli ferè jam restant, verùm etiàm juvenes, pueros, infantes quotidie rapiebam, nonne te monebam mortalitatis tuæ.
4. Cùm *oculos hebescere, auditum mimi*, cæteroſque *sensus indies deficere, corpus ingravescere* sentiebas; nonne tibi me propinquum esse dicebam? & *te admonitum negas?*
5. Quare *ulterius differendum non est.*
6. *Mor.* Hæc fabula indicat, *ità vivendum, quasi mortem semper adesse cernamus.*

233. *De viro, sacculum nummorum aloquente.*

1. VIr quidam avarus, qui, *ingentem auricrum acervum malè partum relicturus*, moriebatur, interrogabat *sacculum nummorum*, quem morienti sibi jusserat afferri, Quibus *voluptatem esset allaturus?*
2. Cui sacculus, Hæredibus, inquit, qui *nummos* à te tanto sudore quæsitos, in *scortis & conviviis profundent*; & dæmonibus, qui animum tuum æternis suppliciis mancipabunt.
3. *Mor.* Hæc fabula indicat, stultissimum esse *in eis laborare*; quæ alii gaudium, nobis autem sint allatura tormenta.

Finis Libri primi.

ÆSOP'S FABLES
Engliſh and Latine.

The Second Book.

1. Of the Fox, and the He-Goat.

1. A *Fox and an He-Goat being thirſty, went down into a well; in which, after they had drunk, the Fox ſaith to the He-Goat, looking about him how to get forth,* Have a good heart, *Goat, for,* I have deviſed a way how we may both get back.

2. *For thou ſhalt rear thy ſelf ſtreight up, holding thy forefeet againſt the wall, and lean thy horns forward, holding down thy chin to thy breaſt, and I, ſkipping over thy back and thy horns, and getting out of the well, will pull thee out thence afterwards.*

3. *Whoſe advice the He goat relying upon, and* being ready to do as he bad him, *the fox ſkipt out of the well, and then danced about* the well ſide *for joy, and was very merry, taking no care at all for the Hegoat.*

4. *But when he was blamed by the He-goat as* a covenant-breaker, *he anſwered;* In good truth, *goat,* if thou hadſt as much underſtanding in thy mind, as thou haſt hairs on thy chin, *thou wouldeſt not have gone down into the well, before thou hadſt* thought of a way how to get out again.

5. Mor. *This fable implieth, that* a wiſe man ought to conſider the end, before he come to undertake a buſineſs.

2. Of the Fox, and the Lion.

1. A *Fox having never ſeen a Lion before, when once he* met him *on the way* before he was aware, *was* ſo affrighted at the ſight of him, that he had like to have died.

2. *Which when it fortuned a ſecond time afterwards, he was affrighted indeed at the ſight of the Lion, but not ſo as before.*

3. *But when a third time he ſaw the ſame Lion in the City, he was not onely not affrighted, but alſo went boldly to him,* and talked and diſcourſed with him.

4. Mor. *This fable implieth, that* cuſtome and acquaintance cauſeth, that thoſe things ſeem neither terrible nor dreadfull, which are moſt to be feared and dreaded.

3. Of the Cocks, and the Partridges.

1. ONe *having Cocks at home, bought a Partridge, and* put her amongſt the Cocks, *to be kept and fatted; and the Cocks,* every one for his own particular,

ÆSOPI FABULÆ

Anglo-Latinæ.

Liber Secundus.

1. *De Vulpe, & Capro.*

1. VUlpes & caper ſitibundi in quendam puteum deſcenderunt; in quo cùm perbibiſſent, circumſpicienti reditum capro vulpes ait; *Bono animo eſto*, caper; *excogitavi namque quo pacto uterque reduces ſimus.*

2. Siquidem tu *eriges te rectum, prioribus pedibus ad parietem admotis*, cornuaque *adducto ad pectus mento* reclinabis, & ego per terga cornuaque tua tranſiliens, & extra puteum evadens, te iſtinc poſtea educam.

3. Cujus conſilio fidem habenti capro, atque, *ut ille jubebat, obtemperanti*, ipſa à puteo proſiliit, ac deinde præ gaudio *in margine putei* geſticbat, exultabatque, nihil de hirco curæ habens.

4. Cæterùm cùm ab hirco ut *fœdifraga* incuſaretur, reſpondit; Enimverò, hirce, *ſi tantum tibi eſſet ſenſûs in mente, quantum eſt ſetarum in mento*, non priùs in puteum deſcendiſſes, quàm *de reditu exploratum habuiſſes.*

5. *Mor.* Hæc fabula innuit, *virum prudentem debere finem explorare, antequam ad rem peragendam veniat.*

2. *De Vulpe, & Leone.*

1. VUlpes nullum antea leonem conſpicata, cùm illi aliquando *ex improviſo*, ità *conſpectum ejus expavit*, ut *parùm abfuerit quin extingueretur.*

2. Quod cùm iterum poſtea accidiſſet, ad conſpectum quidem leonis exterrita eſt, ſed non ità ut priùs.

3. Tertiò autem cùm leonem eundem in civitate eſſet intuita, non modò non exterrita, ſed etiam confidenter adiens, *cùm eo collocuta eſt & confabulata.*

4. *Mor.* Hæc fabula innuit, quòd *conſuetudo, & converſatio facit, ut quæ maximè horribilia & formidanda ſunt, neque horrida, neque formidoloſa videantur.*

3. *De Gallis, & Perdice.*

1. GAllos quídam domi ſuæ cùm haberet, mercatus eſt perdicem, eamque alendam, & *in ſocietatem gallorum dedit* unà cum illis ſaginandam; eamqu-

seeke her and beat her away.

2. *Now the Partridge was grieved in her self, thinking, that* the cocks did such things to her, *because her kinde was quited suffering from theirs.*

3. *But when he saw them shortly after* fighting amongst themselves, and striking one another, *being eased of his grief and sorrow, he said;*

4. *Verily,* I will not be troubled any more hereafter, *so long as I see them* bickering at it, *even* amongst themselves.

5. Mor. *This fable implieth, that a discreet man ought patiently to bear the affronts offered him, by those* of another Country, *whom he seeth not to forbear to wrong, even those of their own home.*

4. Of the Fox, and the Head that he found.

1. A *Fox going once into a Musitian's house, as he gazed upon all the* instruments of Musick, *and all the furniture of the house, he found* a Woolf's head, skilfully and work-man like made of marble; *which when he had taken up in his hand, he said; O head, that was made with a great deal of wit, having no wit at all.*

2. Mor. *This fable belongeth to them, that have* gallantry of body, *but no* activeness of mind.

5. Of the Collier, and the Fuller.

1. A *Collier* that dwelt in an hired house, *invited a fuller, that* was come thither hard by, that he would dwell with him in the same house.

2. *To whom the Fuller answered, O friend,* it will not be convenient for me to do so; *for I am afraid, lest that whatsoever I whiten, thou shouldest* smut it all with thy colliarly grime.

3. Mor. *This fable implieth, that* we must keep no company with lewd persons.

6. Of the bragging Fellow.

1. A *Man that had* a while travelled abroad, *after he was come home again,* in a bragging manner told *both many other things that he had* gallantly atchieved *in other countries, and that the most of all, that he had* outleap't them all *at* Rhodes; *and said, that the Rhodians that had been by, would bear him witnesse of the same.*

2. *To whom one of them that stood by, made answer;* and *said, O Sir, if that be true which you say, what need have you of witnesses.*

3. Look you where a Rhodian is; see, here is a leap for you,

4. Mor. *This fable sheweth, that* where there is reall testimony, there needs no words.

7. Of the Man, that tempted *Apollo.*

1. A Roguish fellow *went to* Delphos *to tempt* Apollo, having a sparrow under his cloak, which he held in his fist; *and comming to the trevet, he asked him, saying; Is that alive or dead, which I have in my right hand? being ready to pull out the sparrow alive, if* Apollo *had answered, that it was dead; and again, being ready to pull it out dead, in case he had answered, that it was alive.*

2. For

tamque galli *pro se quisque* mordebant, abigebantque.

2. Perdix autem apud se afflictabatur, existimans, ideo *talia inferri sibi à gallis*, quod suum abillorum genere alienum esset.

3. Ubi verò non multò post aspexit illos *inter se pugnantes, mutuóque percutientes*, recreata à mœrore & tristitiâ, inquit.

4. Equidem *post hæc non afflictabor amplius*, videns eos etiam *inter se dimicantes*.

5. *Mor.* Hæc fabula innuit virum prudentem debere æquo animo ferre contumelias *ab alienigenis* illatas, quos videt nè à dom sticorum quidem injuriâ abstinere.

4. *De Vulpe, & Capite quodam reperto.*

1. VUlpes aliquando in domum citharœdi ingressa, dum omnia *instrumenta musica*, omnem supellectilem scrutaretur, reperit *è marmore caput lupinum scienter, fabreque factum*; quod cùm in manum sumpsisset, inquit, ô caput cum magno sensu factum, nullum sensum obtinens!

2. *Mor.* Hæc fabula ad eos spectat, qui *corporis dignitatem* habent, *animi industriam* non habent.

5. *De Carbonario, & Fullone.*

1. CArbonarius *conductâ in domo habitans*, fullonem invitavit, qui *eò loci proximè venisset*, ut *iisdem in ædibus unà* habitaret.

2. Cui fullo, O homo, *non est istud factum conducibile*: vereor enim nè quicquid ipse candefacerem, id omne tu *carbonariâ aspergine* fuscares.

3. *Mor.* Hæc fabula innuit, *nullum cùm flagitiosis* habendum esse commercium.

6. *De Viro jactabundo.*

1. IN quidam *aliquandiu peregrinatus* cùm iterum domum reversus fuisset, cùm multa alia in diversis regionibus à se *viriliter gesta jactabundè prædicabat*, tum verò id maximè, quòd Rhodi *omnes in certamine saliendi superâsset*; ejusdem rei Rhodios, qui affuerant, testes esse.

2. Ad quem unus assistentium respondens, inquit, O homo, si verum illud est quod loqueris, quid tibi opus est testibus?

3. *Ecce Rhodum, ecce hic certamen saliendi.*

4. *Mor.* Hæc indicat fabula, quòd *ubi vera testimonia adsunt, nihil opus est verbis.*

7. *De Viro,* Apollinem *tentante.*

1. VIr quidam *facinerosus* Delphos se contulit, *Apollinem* tentaturus, *bene*nsque *passerculum sub pallio, quem pugno tenebat*, & accedens ad tripodas interrogabat eum, dicens. Quod habeo in dextrâ, vivitnè, an mortuum est? prolaturus passerculum vivum, si ille mortuum respondisset, rursus prolaturus mortuum, si vivum respondisset.

2. *For he would have killed it preſently,* in a private manner, *under his cloak, before he pulled it out.*

3. *But the god underſtanding the* knaviſh craftineſs *of the fellow, ſaid*; O thou *that comeſt to ask me,* do whether thou hadſt rather (*for,* it is in thy power to chooſe whether thou wilt) *and bring out that which thou haſt in thy hand, whether it be alive or dead.*

4. Mor. *This fable impleth, that* nothing can lie hid from, or deceive the knowledg of God.

8. Of the Fiſherman, and the Sprat.

1. A *Fiſherman having* caſt his nets into the ſea, *drew out* a little ſprat, *which thus intreated the Fiſherman.*

2. *Do not take me* at the preſent, *being ſo ſmall and little*; let me go *and grow, that afterwards thou mayſt enjoy me, being thus grown to the full, to thy greater profit.*

3. *To whom the Fiſherman ſaid,* I ſhould be mad indeed, *if I ſhould* omit the gain which I have in my hand, *though it be but little, in hope of a future great thing,* although it be very great.

4. Mor. *This fable impleth, that he is a fool, who for the hope of a greater matter, doth not take a thing that is both preſent and certain, though it be but ſmall.*

9. Of the Horſe, and the Aſſe.

1. A *Man had a Horſe and an Aſſe.*

2. As they travelled on the way, *the aſſe ſaid to the horſe,* If thou wouldeſt have me well, eaſe me of ſome of my burden.

3. Whilſt the horſe minded not his words, *the* aſſe ſunk under his burden, *and died.*

4. *Then the owner of the beaſts layeth upon the horſe, all the ſaddles which the Aſſe carried, and alſo* the hide, *which he had* ſtead from off the dead Aſſe.

5. With *which* burden, *the horſe being* over born *and groaning, ſaid with a loud voice:*

6. *Woe is me, the unhappieſt of all the beaſts in the world! what a misfortune hath befallen me, poor horſe!*

7. *For, refuſing a part, I now carry all the load, and his skin withal to boot.*

8. Mor. *This fable impleth, that* the greater ought to partake in their labours with the leſs, that both may be ſafe.

10. Of the Man, and the Satyre.

1. A *Man had* contracted amity *with a Satyre, who,* as they ſat together to eat (there being a great ſtorm and cold) *the man* put his hands to his mouth, and warmed them with his breath.

2. *Which the Satyre ſeeing, asked him, why he did it.*

3. *He ſaith,* I warm my cold hands with the warmth of my mouth.

4. *And a little after,* ſome warm broth *being brought, when the man* again held his hand with the pottage to his mouth, *and* cooled the heat of the meat with blowing upon it, *the Satyre asked him wherefore he did it.*

5. *And when the man anſwered him, that I may cool my meat: But I,* quoth *the Satyre,* will uſe no familiarity with thee hereafter, *who doſt* draw both hot

2. Occidiſſet enim ſtatim ſub pallio *clam*, priuſquam proferret.

3. At deus *ſubdolam calliditatem* hominis intelligens, dixit; O conſultor, *rum mavis facere, (penes te namque arbitrium eſt) facito*, & ſive vivum ſive mortuum, quod in manibus habes, præferto.

4. *Mor.* Hæc fabula innuit, *mentem divinam nihil neque latere, neque fallere*

8. *De Piſcatore, & Smaride.*

1. PIſcator quidam *demiſſis in mare retibus*, extulit *Smaridem puſilli corporis*, quæ ſic piſcatorem obtecrabat.

2. Noli me *in præſentia* capere tam puſillam & minutam; *ſine abire*, & creſcere, ut poſtea ſic adulta commodo majore potiaris.

3. Cui piſcator inquit; *Ego* verò *amens ſim*, ſi *lucrum quod inter manus habeo*, licet exiguum, prætermittam, ſpe futuri boni, *quantumlibet magni.*

4 *Mor.* Hæc fabula innuit, ſtolidum eſſe, qui propter ſpem majoris, rem & præſentem & certam (licèt parvam) non amplectitur.

9. *De Equo, & Aſino.*

1. VIr quidam habebat equum & aſinum.

2. *In itinere* autem *faciendo*, inquit aſinus equo; *Si me ſalvum vis, leva me parte oneris mei.*

3. *Equo illius verbis non obſequente*, aſinus *ſub onere cadens* moritur.

4. Tunc dominus jumentorum, omnes quas portabat aſinus ſarcinas, ſimulque *corium, quod à mortuo exuerat*, equo imponit.

5. Quo *onere depreſſus* equus & gemens, cum clamore inquit;

6. Væ mihi jumentorum infeliciſſimo! quid mihi miſero mali evenit?

7. Nam recuſans partem, nunc totum onus porto, inſuper & illius corium.

8. *Mor.* Hæc fabula innuit, *Majores debere in laboribus participes eſſe minoribus, ut utrique ſint incolumes.*

10. *De Viro, & Satyro.*

1. VIr quidam cum Satyro *amicitiam inierat*, qui *cùm edendi gratia ſederent, exorta cœli tempeſtate ac frigore*, vir *manus ad os admovens anhelitu refocillabat.*

2. Quod intuens Satyrus, interrogabat, quamobrem id faceret.

3. *Ille* inquit, *Calore oris algentes manus refocillo.*

4. Paulòque poſt *calidiori edulio* allato, cùm vir iterum *ad os manum cum edulio admovens calorem cibi aſpiratione refrigeraret*, interrogat Satyrus, quamobrem id faceret.

5. Reſpondente autem viro, Ut edulium refrigerem: Atqui ego, inquit Satyrus, *teoum poſthac amicitiam non exercebo*, qui *ex uno ore & calidum*

promis

hot and cold out of one mouth. *Fare thee well.*

6. Mor. *This fable impleth, that* his friendship *is* to be avoided, whose life is double, and speech not single.

11. Of the Fox, and the Libard.

1. *THe Fox and the Libard* wrangled about their fairness; *and* the *Libard* highly commended his own changeable coloured skin, *when the Fox could not* more see out her own, *she said:*

2. *But, how much more gay am I, which have not a body, but* a mind of changeable colours.

3. Mor. *This fable impleth, that* the beauty of the mind exceeds the beauty of the body.

12. Of the Cat, that was turned into a Woman.

1. A Handsome young man took delight in a Cat.

2. *He besought* Venus, *that she would turn her into a woman.*

3. *The goddess pitying the young man's desire, turned the beast into a* pretty girle.

4. *With whose beauty, the young man being inflamed, brings her home with him.*

5. *Who, as they sat together in the chamber,* Venus *having a mind to try, whether she had altered her manners as well as her body,* sent in a mouse into the middle of the room.

6. *But she, forgetting both the company that were there, and* the bride chamber, *rose out of the chamber, and followed the mouse, being desirous to eat her.*

7. *Then the goddess being angry, restored her again into her own condition.*

8. Mor. *This fable sheweth, that wicked men, though they may alter their condition and state, yet they do not alter their manners.*

13. Of the Husbandman, and his Dogs.

1. A *Husbandman being* taken tardy *in the field* with winter weather, when his victuals failed, *first killed all his sheep, and ate their flesh, and presently after his goats; and last of all he was maintained with his* draught oxen, *being killed.*

2. *Which when the dogs had observed, they spoke amongst themselves, saying, But let us run away from hence*

3. *For if our master has not spared his* draught oxen, *surely he will not spare us.*

4. Mor. *This fable sheweth, that they are to be shunned and avoided, that do not* hold off their hand, *even from those of their near acquaintance.*

14. Of the Husbandman, that taught his Sons.

1. A *Husbandman seeing his sons every day* brabling, *and that they could not be made friends, gave order, That a* handfull of rods *should be brought him.*

2. *Now his sons were there sitting.*

3. *Which rods, when they were brought, he* tied them all together into one bundle, *and had every one of his sons take the bundle and to break it.*

4. *But when they were not able to break them, he loosed the bundle afterwards, and gave the rods,* to every one one, *to be broken; and made this inference to them when they brake them quickly and easily.*

5. *That*

...mis & frigidum. Vale.

6. *Mor.* Hæc innuit fabula, *devitandum ejus amicitiam esse, cujus anceps vita ..., & non simplex sermo.*

11. De Vulpe & Pardo.

1. VUlpes & Pardus, *de pulchritudine altercabantur*; & Pardo *suam pellem versicolorem extollente*, Vulpes cùm *suam præponere* non posset, inquit;

2. At quantò ego speciosior, quæ non corpus, sed *animum versicolorem* sortita sum!

3. *MOR.* Hæc fabula innuit, *pulchritudinem animi antecellere pulchritudinem corporis.*

12. De Fele, in Fœminam mutatâ.

1. FElis *quædam delicium formosi erat cujusdam adolescentis.*

2. Hanc ille, ut in fœminam mutaret, *Venerem* deprecatus est.

3. Dea, miserta cupiditatis adolescentuli, convertit bestiam in *speciosam puellam.*

4. Cujus formâ in ardescens adolescentulus adducit illam secum domum

5. Quibus considentibus in cubiculo, *Venus* volens periculum facere, nunquid illa, cum corpore mutâsset & mores, *murem immisit in medium.*

6. At illa, & eorum qui aderant, & *cubiculi nuptialis* immemor, è cubiculo surgens, murem insequebatur, illum commedere cupiens.

7. Tunc dea indignata, eam iterum in suam restituit naturam.

8. *MOR.* Hæc indicat fabula, scelestos homines, etsi conditionem statumque mutent, tamen mores nequaquam mutare.

13. De Agricola, & Canibus.

1. AGricola quidam *hyberno sydere* in agro *deprehensus, deficientibus cibariis*, primùm interfectis singulis ovibus, illarum carnibus vescebatur, mox & caprarum; postremo *operariis bobus* interremptis alebatur.

2. Quod canes cum animadvertissent, inter se collocuti sunt, dicentes, At nos hinc *faciamus fugam.*

3. Si enim *operariis bobus* dominus noster non pepercit, nec nobis quidem parcet.

4. *MOR.* Hæc indicat fabula, fugiendos eos esse cavendosque, qui *à familiaribus* quoque *manus non abstinent.*

14. De Agricola, filios docente.

1. AGricola filios suos videns quotidiè *litigantes*, neque in gratiam inter se reduci potuisse, jussit *fasciculum virgarum* sibi afferri.

2. Aderant autem filii ibi sedentes.

3. Quæ cùm allatæ essent *colligavit omnes in unum fasciculum*, jussitque singulos filiorum fasciculum capere, atque confringere

4. Illis autem confringere non valentibus solvens posteà fasciculum tradit *singulas singulis* eis frangendas; atque *illis* statim facileque frangentibus *intulit.*

5. *Thus shall ye also, my sons, shew your selves impregnable to your enemies, and invincible, if ye shall* continue *thus all in a mind.*

6. *But if not, your own very contention, and falling out one with another, will make you a ready prey for your enemies.*

7. Mor. *This fable sheweth, that mens affairs do indifferently either* thrive *by concord, or* fail *by discord.*

15. Of the Woman, and the Hen.

1. A *Widdow woman had a Hen, that* laid her every day an egg.

2. *Now the woman hoping, that she would lay her two eggs for one, if she should give her more meat,* brought her up plentifully.

3. *But the hen being made fatter, could* not *lay* so much as one egg.

4 Mor. *This fable sheweth, that men* growing lither through riot and abundance, *are* hindred from their purposes.

16. Of the Man, whom the Dog had bitten.

1. O*Ne that was bitten by a dog,* went about to every body, *begging cure; and he met with one, who, when he knew the quality of the disease, said:*

2 *If thou indeed, friend, wouldest recover, take* a crust of bread, *steept in the blood of the wound, and give it to the dog that bit thee, to eat.*

3. *To whom he said again, Truly, if I should do so, I should deserve to be worried by all the dogs in this town.*

4 Mor. *This fable sheweth, that wicked men are then most heartened on to do mischief, when they receive the greatest courtesies.*

17. Of the two friends, and the Bear.

1. A *Bear met two friends, as they travelled on the high way together; one of whom being affrighted,* climed up into a tree, and kept close: *but the other, when he conceived, that he was an unfit match for the Bear, and that if he should fight, he was likely to be overcome, threw himself down on his face, and* made as though he were dead.

2. *Now the Bear comming to him, smelt at his ears, and the hinder part of his head, whilst he that lay all along,* held his breath *continually; so the Bear thinking that he was dead, went his way.*

3. *Wh they say, that a Bear doth not exercise his savageness upon dead bodies.*

4. *By and by the other man, that had lien close among the green boughs of a tree, came down, and asked his friend, what the bear had* said *to him in his ear.*

5. *To whom his friend said, He advised me, that I should not* travel *hereafter with such friends.*

6 Mor. *This fable implieth, that those friends are to be avoided, who* shrink back from helping one in a time of danger.

18. Of the young fellowes, and the Cook.

1. T*Wo young fellowes* had bought *meat of a cook* betwixt them.

2. *But when the cook* minded some business in the house, *and* applied himself about it, *the one of the young men put a piece of meat* into the other's hand.

3. *At*

5. Ità & vos filii mei, si *unanimes invicem perstiteritis*, inexpugnabiles vos hostibus, & invictos præbebitis.

6. Sin minùs; ipsa vestra æmulatio atquè seditio opportunam vos præbebit inimicis faciet.

7. *Mor.* Hæc fabula innuit, æque res humanas *facere* vel concordiâ *incrementum*, vel discordiâ *jacturam*.

15. *De Muliere, & Gallina.*

1. MUlier quædam vidua habebat Gallinam, *quotidiè singula ova parturientem*.

2. Sperans mulier autem pro singulis bina ova parituram, si plus tribuisset escarum, *opiparè educabat*.

3. Gallina verò pinguior affecta, *nè unum quidem ovum* parturire poterat.

4. *Mor.* Hæc fabula indicat, quòd *homines propter luxum & copiam rerum marcescentes, ab instituto retardantur*.

16. *De Homine, quem Canis momorderat.*

1. ADmorsus à cane quidam, *circuibat singulos*, corrogans curationem, nactusque est quendam, qui, cognitâ malî qualitate, inquit:

2. Si tu quidem, ô homo, convalescere vis, sume *crustulum panis* madefactum in sanguine vulneris, & porrige cani, qui te momordit, comedendum.

3. Cui ille deinceps, inquiz, Ego mehercule si istuc fecero, dignus sim, qui ab omnibus hujus urbis canibus præmordear.

4. *Mor.* Hæc fabula indicat, improbos homines, quum maxima beneficia *acceperint*, tum maxime ad malefacta animari.

17. *De duobus Amicis, & Urso.*

1. DUobus amicis, unà iter facientibus, fit ursus obviam; quorum unus perterritus *in arborem scandens latuit*; alter verò quum se *imparem urso* fore, &, si pugnare vellet, superatum iri intelligeret, procidens *simulabat se mortuum*.

2. Ursus autem adveniens, aures & occipitium olfaciebat; illo, qui stratus jacebat, usquequaque *continente respirationem*; ità mortuum esse credens ursus, abiit.

3. Aiunt enim ursum, *non sævire in cadavera*.

4. Mox alter, qui inter frondes arboris latuerat, descendens, interrogat amicum, quidnam *ad aurem* ursus *cum illo* esset *locutus*.

5. Cui amicus inquit; Admonuit me, nè posthac cum hujusmodi amicis *iter faciam*.

6. *Mor.* Hæc fabula innuit, devitandos eos amicos, qui periculoso in tempore *ab auxilio præstando revocant pedem*.

18. *De Adolescentibus, & Coquo.*

1. DUo adolescentes opsonium à coquo *mercati communiter* erant.

2. Cæterùm quum coquus quibusdam *negotiis domesticis intenderet*, vacareque, alter adolescentum partem opsonii *in alterius manum immisit*.

Con-

4. Et

3. *As soon as the cook turned himself, and ask'd for* the piece of flesh which was missing; *he that had taken away the flesh, swore that he had it not; and he that had it, swore, that he took it not away.*

4. *To whom the Cook said,* when he perceived the knavery of the young men, *Though* the thief be unknown to me, *yet will he not be unknown to that God, by whom ye have sworn.*

5. Mor. *This fable imlieth, that if we conceal any thing from men, we can by no means conceal it from God, who alone looketh upon all things, and seeth all things.*

19. Of the Reed, and the Olive-tree.

1. *THe Reed and the Olive-tree* disputed about their constancy, *strength, and firmnesse.*

2. *The Olive-tree indeed* taunted *the reed, because it was weak, and* bending with every wind.

3. *But the Reed held its peace,* waiting not very long.

4. *For, when a great wind came, the Reed was tossed, and bent backward: but the Olive-tree, when it would needs* strive against the violence of the winds, *was broken.*

5. Mor. *This fable implieth,* that they that give way to them that are stronger than themselves for a time, are better than they that do not give way.

20. Of the Trumpeter.

1. *THere was a Trumpeter, that gave the alarum in the time of battle.*

2. *He being* taken by the enemies, *cryed out to them that stood about him.*

3. *Do not kill me, men, that am* harmless and innocent.

4. *For I never killed any man.*

5. *For I have nothing else, but this trumpet.*

6. *To whom they answered again with an out cry:*

7. *Then shalt be killed the rather for this, because when thou thy self canst not fight, thou canst set others on to fight.*

8. Mor. *This fable impleth, that they offend more than others, who perswade evil and wicked Princes to do unjustly.*

21. Of the Fowler, and the Viper.

1. A *Fowler having taken his* birding nets, *went a fowling, and when he saw a flock of fowl sitting in the top of a tree, he moved his reeds,* set artificially, *with his nets,* closely *towards the bird, hoping he should be able to catch her.*

2. *Which as he did,* gazing upon high, *he trod upon a viper that lay there, which being vexed with the smart, bit the man.*

3. *But he now ready to faint, said, Alas poor man! who whilst I would catch another, being my self catch't by another, am undone.*

4. Mor. *This fable implieth, that deceitful men* hide their treacherous tricks, *and yet do often* suffer the same from others.

3. Convertente ſe coquo, & *partem carnis, quæ aberat*, requirente; qui carnem ſuſtulerat, jurabat ſe non habere; qui verò habebat, jurabat ſe non abſtuliſſe.

4. Quibus coquus, *intellectâ adoleſcentum aſtutiâ*, inquit; Et ſi *me lates ſæ*, tamen eum, quem juráſtis, Deum non latebit.

5. *Mor.* Hæc fabula innuit, quod ſi quid homines celamus, Deum nequaquam celare poterimus. qui ſolus omnia proſpicit, & omnia videt.

19. *De Arundine, & Olea.*

1. DIſceptabant arundo & olea *de conſtantiâ*, de fortitudine, & de firmitate.

2. Olea quidem *probra* arundini *ingerebat*, ut fragili, & *ad omnem ventum* vacillanti.

3. Arundo autem obticebat, *non longum tempus* expectans.

4. Nam cùm ventus vehemens ingruiſſet, arundo agitabatur, reflectebaturque: olea verò, quum *violentiâ ventorum* reluctari vellet, confracta eſt.

5. *Mor.* Hæc fabula innuit, eos *qui fortioribus ad tempus cedunt, potiores eſſe iis qui non cedunt.*

20. *De Tubicine.*

1. ERat tubicen quidam qui in militiâ *ſignum caneret.*

2. Is, *interceptus ab hoſtibus* ad eos qui circumciſtebant, procla nabat;

3. Nolite me, O viri, *innocuum inſontemque* occidere.

4. Nullum enim unquam ego occidi.

5. Quippe nihil aliud, quàm hanc tubam habeo.

6. Ad quem illi viciſſim cum clamore reſponderunt.

7. Tu verò hoc ipſo magis trucidaberis, quòd, cùm ipſe dimicare neque-as, *cæteros* potes *ad certamen impellere.*

8. *Mor.* Hæc fabula innuit, quòd præter cæteros peccant, qui malis & improbis principibus perſuadent ad iniquè agendum.

21. *De Aucupe, & Vipera.*

1. AUceps quidam, ſumptis *aucupatoriis retibus*, ad venandum proceſſit, viſoque palumbo in cacumine arboris ſedente, *compoſitas artificioſe* arundines cum retibus, ad avem *clanculùm* admovebat; ſperans illam ſe venari poſſe.

2. Quod cùm egit, *in altum inuens*, jacentem viperam pedibus preſſit; quæ exaſperata dolore hominem momordit.

3. At ille jam deficiens, Me miſerum, inquit, qui dum alterum venari volo, ipſe ab altero captus pereo.

4. *Mor.* Hæc fabula innuit, fraudulentos homines *inſidias ſuas occultare*; ſæpe tamen *ab aliis idem ſuſtinere.*

22. *De*

4. Et

22. Of the Beaver, *that geldeth himself.*

1. THe Beaver is said to continue in the water more than other fourfooted beasts, and that his stones are very good indeed in physick.

2. When he seeth that he is like to be caught, when men hunt him, (for he knoweth why he is hunted after) he himself bites off his cods, and throwing them towards them that pursue him, by this means escapes safe.

3. Mor. This fable sheweth, that wise men ought by his example, to have no regard of their means, so they may obtain safety.

23. Of the Tunie, and the Dolphine.

1. A Tunie, as he fled from a Dolphine, that pursued him with full speed, and was just ready to be taken, wound himself fast in a narrow creek.

2. The Dolphine also with his very force, was driv'd upon another like it.

3. At which the Tunie looking back, and seeing him gasping, said:

4. Now my death doth not grieve me, whilst I see him that was the cause of my death, dying with me.

5. Mor. This fable sheweth, that men bear their miseries patiently, when they see them miserable, that were the causers of their miseries.

24. Of the Dog, and the Butcher.

1. A Dog leaping into a Buchers shop, whilst the Butcher was busied about something, having snatched up a beast's heart, ran away.

2. Towards which the Butcher turned, and looking after him as he ran, said:

3. O dog, I shall watch you, where ever you shall be.

4. For thou hast not taken away my heart, but hast put heart into me.

5. Mor. This fable teacheth, that losse is alwaies a lesson to men.

25. Of the Fortune-teller.

1. A Fortune-teller sat in the market and talked.

2. To whom one brought newes, that his house doors were broken open, and that all the goods that were in the house, were taken away.

3. At which tidings, the fortune teller sighing, and running for speed, went home.

4. Whom one seeing running, said to him, O thou that promisedst, that thou wouldest foretell other mens business, surely thou thy self didst not foretell thine own.

5. Mor. This fable pertaineth to those, who not well ordering their own affairs, endeavour to foresee and consult for other mens, which do not belong unto them.

26. Of the Sick-man, and the Doctor.

1. A Sick-man being asked by a Doctor, how he did, answered, That he was fallen into an extraordinary sweat.

2. To whom the Doctor said, That is good.

3. Again, another day being asked how he did, he answered, I have been a long time troubled, being taken with a chillness.

22. *De Castore,* virilia sibi amputante.

1. CAstor *præter cæteros quadrupedes* in aquâ durare dicitur, ejusque genitalia *ad artem medicam* sanè *utilia* esse.
2. Ubi videt indagantibus hominibus se captum iri (non enim ignorat quamobrem indagetur) ipse *sibi genitalia præscindit*, atque in sequentes projiciens, hoc modo incolumis evadit.
3. *Mor.* Hæc fabula indicat, hujus exemplo prudentes debere, *pro adipiscendâ salute*, *nullam rationem habere fortunarum.*

23. *De Thynno, & Delphino.*

1. THynnus quum Delphinum *insequentem præcipiti cursu* fugeret, & jam jam capiendus esset, *in anfractum quendam se intorsit.*
2. Delphinus quoque ad alterum similem impetu ipso allisus est.
3. Ad quem Thynnus respiciens, eumque exspirantem videns, inquit:
4. *Jam mihi mors non est molesta*, videnti eum, qui mihi causa mortis est, mecum morientem.
5. *Mor.* Hæc fabula indicat, *æquo animo ferre homines calamitates*, cùm eos, propter quos in calamitate sunt, calamitosos aspiciant.

24. *De Cane, & Lanio.*

1. CAnis quidam insiliens macellum, lanio in alquâ re occupato, arreptio *pecoris corde* fugiebat.
2. Ad quem lanius conversus fugientem aspiciens, inquit:
3. O canis, *ubicunque fueris, te observabo.*
4. Non enim mihi cor sustulisti, sed *cor dedisti.*
5. *Mor.* Hæc fabula indicat, *jacturam semper esse hominibus doctrinam.*

25. *De Vaticinatore quodam.*

1. VAticinator quidam in foro sedens, sermocinabatur.
2. Cui quidam denunciat fores *domûs* ejus *effractas esse*, omniaque direpta, quæ in domo fuissent.
3. Ad quem nuncium vaticinator gemens *properansque cursu, se domum recipiebat.*
4. Quem currentem quidam intuens, O tu, inquit, qui aliena negotia te divinaturum promittis, certè tua ipse non divinâsti.
5. *Mor.* Hæc fabula ad eos spectat, qui res suas non rectè administrantes alienis quæ nihil ad eos pertinent, providere, & consulere conantur.

26. *De Ægroto, & Medico.*

1. AEgrotus quidam à medico *interropagus*, *quonam modo se habuisset*, *Præter modum* respondit *in sudorem se fuisse resolutum.*
2. Cui medicus, Istud, inquit, bonum est.
3. Altero autem die iterum interrogatus, quonam modo haberet; respondit, *Algoribus correptus*, diu vexatus sum.

4. *And that is good too, quoth the Doctor.*

5. *A third time, when the same Doctor asked him, he said,* I am much weakned with a scouring of my body.

6. *That is good too, quoth the Doctor.*

7. *Afterwards, when an acquaintance asked him, How do you?*

8. *He answered, O friend, I am well again and again, but I am dying.*

9. Mor. *This fable sheweth, that* flatterers are to be blamed.

27. Of the Ass, and the Woolf.

1. AN *Asse having trod upon* a splinter of wood, *halted, and when he saw a Woolf, he said:*

2. *Look, woolf,* I am ready to die for pain, *being like to become either thy prey, or the vultures, or the ravens.*

3. I earnestly request of thee onely one piece of service.

4. Pull this splinter *first* out of my foot, *that I may at the least die without torment.*

5. *Then the woolf* taking hold of the splinter with his foreteeth, *pulled it out.*

6. *But the Asse having forgot the pain,* hit his iron shod heels against the woolf's face; *and after he had broken his forehead, his nose, and his teeth, beran away: whilst the woolf blamed himself, and said,* That he was rightly served, *because he that had learned to be a butcher of beasts, would now become their Chirurgion.*

7. Mor. *This fable sheweth, that they that* forsake their own trades, and betake themselves to others not fitting for them, *are liable to scorn and danger.*

28. Of the Fowler, and the Black-bird.

1 A *Fowler had* spread nets for birds, *which a black bird* seeing a good way off, *she asked the man, what he did.*

2. He *answered, that he was* building a City; *and he* went away further off, and hid himself.

3. *Now the black bird* trusting his words, *and comming to the bait laid by his nets, was caught.*

4. *And as the fowler ran to her, she said, O friend, if you build such a City as this, you will not find many inhabitants in it.*

5. Mor. *This fable implieth, that the private and publick weal, is most of all destroyed* on that fashion, *when the Rulers* use cruelty.

29. Of the Traveller, and the Bag that was found.

1. A *Traveller having gone a long journey, vowed, that if he found any thing, he would offer the half of it to* Jupiter.

2. *And afterwards when he had found* a bag full of Dates and Almonds upon the Road, *he ate all the Dates and the Almonds.*

3. *But he offered the Date kernels, and the Almond* shells and husks *at an altar, saying:*

4. *Thou best* Jupiter, *what I vowed to thee; for I offer thee* the insides and the outsides *of that which I have found.*

5. Mor. *This fable implieth, that a covetous person,* for greedinesse of money,

will

4. Et id quoque, medicus inquit bonum eſt.
5. Tertiò, quum ab eodem medico interrogaretur; reſpondit, *Profluvio corporis debilitatus ſum.*
6. Iſtud etiam, medicus inquit, bonum eſt.
7. Poſteà autem à familiari quodam interrogatus, quomodo habes?
8. O amici, reſpondit, etiam atque etiam benè habeo, ſed morior.
9. *Mor.* Hæc fabula indicat, *arguendos aſſentatores.*

27. *De Aſino, & Lupo.*

1. ASinus calceto *ligni aculeo* claudicabat, conſpectoque lupo ait:
2. O lupe, en *præ cruciatu morior,* futurus eſca aut tua, aut vulturum aut corvorum.
3. *Unum modò abs te munus flagito.*
4. *Educ* priùs *de pede aculeum,* ut moriar ſaltem ſine cruciatu.

5. Tunc lupus *ſummis dentibus aculeum mordicus deprendens,* eduxit.
6. Aſinus verò doloris oblitus, *ferratos calces in faciem lupi impegit;* fractiſque illius fronte, naribus & dentibus, aufugit: lupo ſeipſum accuſante, *ac merito ſibi id eveniſſe dicente,* quod qui didicerat eſſe lanius jumentorum, nunc illorum voleb.t eſſe Chirurgus.

7. Hæc indicat fabula, quòd qui *ſua artificia deſerunt, transferentes ſe ad alia ipſis non apta,* & *in deriſum veniunt,* & in diſcrimen.

28. *De Aucupe, & Merulâ.*

1. AUceps *tetenderat volucribus retia;* quod *eminùs intuente* merulâ, *percontabatur hominem, quid negotii ageret.*
2. Ille reſpondit, *ſe condere urbem, abiitque longiùs, & ſeſe abdidit.*

3. Merula verò *illius verbis fidem habens,* & accedens ad eſcam juxta retia appoſitam, capta eſt.
4. Accurrente aucupe, inquit, O homo, ſi tu quidem talem urbem condis, haud multos invenies incolas.
5. *Mor.* Hæc fabula innuit, *eo* maximè *modo* rem privatam & publicam deſtrui, cùm præſides *ſævitatem exercent,*

29. *De Viatore, & Perâ inventa.*

1. VIator *longum ingreſſus iter,* ſi quid iuveniſſet, ejus dimidium *Jovi* ſe oblaturum vovit.
2. Inventâ autem poſteà *in itinere perâ palmularum amygdalarumque plenâ,* comedit omnes palmas amygdalaſque.
3. Sed harum nucleos, illarum *putamina & cortices,* ad aram quandam obtulit, inquiens;
4. Habes, *Jupiter,* quod tibi voveram: quod enim inveni, ejus & *interiora & exteriora* tibi offero.
5. *Mor.* Hæc fabula innuit, *avarum, propter pecuniæ cupiditatem,* etiam

will endeavour to couſen even the gods.

30. Of the Boy, and his Mother.

1. A *Boy having ſtolen his ſchool fellows* horn-book *at the ſchool, brought it to his Mother*; *by whom, he being not puniſhed*, plaied the thief more every day than other.

2. *And* in proceſſe of time, *he began to ſteal bigger things.*

3. *At the laſt*, he was found out by the Magiſtrate, and led to execution.

4. *But when his Mother followed him, and cried out, he intreated* the guard, *that they would let him* ſpeak to her in her ear a little.

5. *Who, when they gave him leave*; *and* his Mother, that made haſte, laid her ear to her ſons mouth, he bit a piece out of his mother's ear.

6. *When his mother and the reſt rated at him, not onely as being a thief, but alſo* ungracious towards his own mother, *he ſaid:*

7. This woman hath been the cauſe of my undoing.

8. *For if ſhe had whip'd me for the horn-book which I ſtole, I ſhould not have gone on to further matters, and* be brought thus to the gallows.

9. Mor. *This fable ſheweth, that* they that are not reſtrained when they begin to do amiſs, come to greater villanies.

31. Of the Shepheard, that turned Sea-man.

1. A *Shepheard kept his flock* on the Sea-coaſts, *who when he ſaw the ſea calm*, he had a great mind to make a voyage to a Mart.

2. *Having therefore* ſold his ſheep, *and bought ſome* bags of Dates. he went to ſea.

3. Now when a great ſtorm aroſe, and the ſhip was in danger to be ſunk, *he threw all the burden of the ſhip into the ſea, and* had much ado to eſcape, after he had unladed the ſhip.

4. A few daies after, *when one came and wondred at the calmneſs of the ſea*, (*for it was* very calm) *he anſwered and ſaid*:

5. *It would have ſome Dates again*, as far as I conceive, *and therefore it ſheweth it ſelf ſo ſtill.*

6. Mor. *This fable ſheweth, that* men are made wiſer by loſs and danger.

32. Of an old mans Son, and a Lion.

1. AN elderly man *had an onely ſon* of a generous ſpirit, *and* one that loved hounds well; *he had ſeen his ſon* in his dream *to be killed by a Lion.*

2. *Being afraid, leſt hereafter perchance, the event at one time or other ſhould follow this dream, he built* a very fine roof, *and* very pleaſant, with fretted roofs and windowes.

3. *And bringing his ſon thither*, he looked ſtrictly to him every day.

4. *For he had painted in the houſe all ſorts of living creatures*, for his ſons delight: *amongſt which he had alſo painted a lion.*

5. *The young man looking upon theſe things*, became ſo much the more troubled.

6. *And ſtanding one time neater the lion, he ſaid:*

7. O thou moſt cruel beaſt, I am kept in this houſe as in a priſon, *becauſe of a vain dream of my fathers: What ſhall I do to thee?*

8. *And*

Biis moliri fallaciæ.

30. *De Puero, & Matre.*

1. PUer quidam, in ſcholâ condiſcipuli furatus *tabellum alphabetarium* attulit matri ſuæ; à quâ non caſtigatus *quotidiè magis furabatur.*

2. *Procedente* autem *tempore.* cœpit furari majora.
3. Tandem *à magiſtratu deprehenſus ducebatur ad ſupplicium.*
4. Matre verò ſequente ac vociferante, rogavit ille *ſatellites*, ut *pauliſper cum eâ ad aurem loqui* permitterent.
5. Quibus permittentibus, & *matre feſtinabunda aurem ad os filii admovente*, ille *auriculam matris dentibus amorſam evulſit.*
6. Cùm mater exteriique eum increparent, non modò ut furem, ſed etiam ut *inparentem ſuam impium*, inquit:
7. *Hæc mihi, ut perderet, cauſa extitit.*
8. Si enim me ob tabellam alphabetariam furatam caſtigâſſet, nequaquam ad ulteriora progreſſus, nunc *ad ſupplicium ducerer.*
9. *Mor.* Hæc fabula indicat, quòd *qui inter initia peccandi non coercentur, adgraviora flagitia evadunt.*

31. *De Paſtore, artem nauticam exercente.*

1. PAſtor *in loco maritimo* gregem paſcebat; qui cùm videret mare tranquillum, *inceſſit cupido navigationem faciendi ad mercatum.*
2. Itaque *venundatis ovibus*, emptiſque *palmulariis ſarci nullis, navigabat.*

3. *Oborta* autem *vehementi tempeſtate*, & *navi mergi periclitante*, omne pondus navis in mare dejecit, *vixque evaſit exoneratâ navi.*

4. *Paucis poſt diebus* veniente quodam, & tranquillitatem maris admirante, (erat enim *ſanè tranquillum*) reſpondens, inquit:
5. Palmularis iterum vult, *quantum intelligo*; ideoque immotum ſe oſtendit.
6. *Mor.* Hæc indicat fabula, *eruditiores effici homines, damno atque periculo.*

32. *De Filio cujuſdam ſenis, & Leone.*

1. FIlium *ſenior quidam* habebat unicum *generoſi animi, & venaticorum canum amatorem*; hunc *per quietem* viderat à leone trucidari.
2. Territus, nè forte ſomnium hoc aliquando ſequeretur eventus, extruxit *domum* quandam *politiſſimam*, & *laqueariis ac feneſtris amœniſſimam.*

3. Illuc inducens filium, *aſſiduus illi cuſtos inhærebat.*
4. Depinxerat enim in domo, *ad delectationem filii*, omne animalium genus; in quibus & leonem.
5. Adoleſcens hæc inſpiciens, *eò ampliùs moleſtiæ contrahebat.*
6. *Quadam* autem *vice* propriùs ſtans leoni, inquit:
7. O *truculentiſſima fera*, propter inane ſomnium patris mei, *in hâc domo aſſervor, velut in carcere*: quid tibi faciam?

8. *And as he said this,* he struck his hand against the wall, *having a mind* to put out the lion's eyes; *and* he hit it upon a nail *that lay hid there.*

9. Upon which blow his hand rankled, *and* the matter festered underneath, *and* a feaver came upon it, *and the young man died in a short time.*

10. *Thus the lion killed the young man, whilst* his fathers foppery did no good at all to prevent it.

11. Mor. *This fable implieth, that no body can avoid things that are like to come to passe.*

33. Of a Bald man that wore other's hair in stead of his own.

1. *A bald man that* wore a perriwig *rod along, behold,* a pretty strong wind blew it from off his head.

2. They that stood about him set up a loud laughter presently, *and* he laughing as well as they, said:

3. *What wonder is it, if the hairs which were not mine own, be gone from me?*

4. *Those also are gone, which were born with me.*

5. Mor. *This fable sheweth, that we ought not to be sorry for lost means.*

6. *For that which we receive not of nature when we are born, cannot always continue with us.*

34. Of the Eagle, and the Fox.

1. *An Eagle and a Fox* having made a league of amity betwixt themselves, *resolved* to dwell hard by one another, *supposing their friendship would be the more firm* by their often converse.

2. *The eagle therefore* made her nest upon a high tree, *and the fox laid her cubs neer the tree, among the bramble bushes.*

3. One day *then, when the fox went out of her* kennell *to* seek something wherewithall to feed her cubs, *the eagle even her self* lacking meat, *flew into the covert, and snatch'd away the foxe's cubs, and gave them to her young ones to eat.*

4. *When the fox came back again, and understood of the cruel death of her young ones, she was very sorrowfull*

5. *And whereas she was not able to revenge her self of the eagle, because, being a four footed beast, she could not pursue a bird, she cursed the eagle,* (a thing which is incident to the poor and impotent) *and* wished some mischief or other might befall her.

6. Into so great an hatred is violated friendship turned.

7. *It befell then in those daies, that a goat was sacrificed in the country, a piece whereof the eagle snatch'd away, together with the* live coals, *and* carried it to her nest; *but,* when the wind blew somewhat high, *the* nest, *which was* made of hey, and small and dry sticks, *was burnt.*

8. *As soon as the eagle's young ones* felt the fire, because they were not *yet* able to flie; *they* fell down to the ground.

9. *The fox catch'd them up presently, and ate them in the eagle's sight.*

10. Mor. *This tale signifieth, that they which violate friendship, though they may avoid the vengeance of them whom they have hurt, yet* shall not escape the judgment of God.

8. Et hæc dicens *manum parieti incussit, oculum leoni eruere* volens; & *in clavo*, qui illic latebat, *offendebat.*

9. *Quâ excussione manus emercuit, succrevitque sanies, ac febris subsecuta est,* brevique tempore adolescens est mortuus.

10. Ità leo adolescentem occidit, *nihil adjuvante patris sophismate.*

11. *Mor.* Hæc fabula innuit, quæ ventura sunt devitare posse neminem.

33. *De Calvo crines externos gerente pro nativis.*

1. CAlvus quidam *mentitos crines gerens*, dum equo vehebatur, ecce, *sibi validior ventus illos de capite sustulit.*

2. *Risus statim magnus à circumstantibus excitabatur*, & *ille mutuo risu ad illos, inquit:*

3. Quid mirum, si crines qui non erant mei, à me recesserunt?

4. Illi quoque recesserunt, qui mecum fuerant nati.

5. *Mor.* Hæc indicat fabula, nos non debere mœrere ob amissas opes.

6. Quod enim nascentes à naturâ non accipimus, non potest nobiscum perpetuò manere.

34. *De Aquilâ, & Vulpe.*

1. AQuila, & vulpes, *constatâ inter se amicitiâ, in proximo habitare* constituunt, firmiorem amicitiam *ex frequenti conversatione* fore putantes.

2. Igitur aquila *nidum altâ super arbore instituit*; vulpes verò arborem prope inter dumeta catulos collocat.

3. *Unâ* igitur *die*rum, cùm vulpes *latibulum* egressa *pastum catulis quæreret*, aquila & ipsa *cibi indiga*, in latibulum devolans, vulpis catulos arripuit, ac pulli suis comestum præbuit.

4. Vulpes reveniens, cognitâ filiorum morte atroci, valdè tristata est.

5. Et cùm aquilam ulcisci non posset, quia quidem arbores existens volucrem persequi nequibat, *(quod unum miseris ac impotentibus datur)* aquilam execratur, ac *mala illi imprecatur.*

6. *Tantum in odium violata vertitur amicitia.*

7. Contingit igitur illis diebus ruri caprum immolari cujus frustum unà cum *carbonibus accensis* aquila arripiens, *sustulit ad nidum*; sed *vento vehementiùs spirante, nidus*, qui *ex ligno ac materiâ exili aridaque confectus* erat incenditur.

8. Aquilæ pulli *flammam sentientes, cùm volare adhuc nequirent, humi decidunt,*

9. Vulpes confestim illos arripiens, in aquilæ conspectu devorat.

10. *Mor.* Fabula significat, quòd qui amicitiam violant, quamvis eorum quos læserint, ultionem declinent, *Dei supplicium non* tamen *effugient.*

35. Of the Eagle, and the Raven.

1. AN *Eagle flying down from an high rock, snatcht a lamb away out of a flock of sheep; which thing, when a Raven saw, being moved with emulation, she flew upon a Ram,* with a great deal of noise and croaking, *and* so fastened her clawes into the ram's fleece, *that she could not rid her self thence, no not by the* fluttering of her wings.

2. *When the shepheard saw her thus intangled, he ran to the raven and catcht her; and* after he had cut her wings, he gave her to his children to play withal.

3. *But when one asked the raven what bird she was, the raven said. Heretofore indeed,* according to mine own conceit, *I was an Eagle; but now I know verily, that I am but a Raven.*

4. Mor. *The fable signifieth, that he that* dareth to attempt any thing beyond his strength, doth onely bring this about, *that he falls too often into adversity, and* makes himself ridiculous to the common sort.

36. Of the Eagle, and the dung-Beetle.

1. AN *Eagle pursued an Hare; the Hare* not knowing what to do, *seeing a Beetle, which the opportunity offered her, besought help of it: to whom the Beetle promised safety, and its protection.*

2. *Afterwards, when the beetle saw the eagle drawing near, it intreats her, that she would not take its servant away from it by force.*

3. *But the eagle scorning the beetles littleness, devoured the hare* before its face.

4. *But the beetle* remembring the wrong done it, *minded where the eagle built.*

5. *Lo, the eagle layeth her eggs, the beetle* being carried aloft with its wings, *flies to the eagles nest, and rowling out the eggs,* threw them down to the ground.

6. *The eagle* being grieved *for the loss of her eggs, flew* to Jupiter, *(for she is a bird consecrated to that god) and* desired him, that she might have a safe place granted to lay her eggs in.

7. Jupiter gave her leave, *that when the time comes, she should lay her egges in his lap.*

8. *The beetle foreseeing this,* made a ball of dung, *and* flying up on high, *let it fall upon* Jupiters lap.

9 Jupiter *being desirous* to shake the ball out of his lap, *shak't out the eagles egges also with it.*

10. From that time to this, *they say, the eagle never layeth,* whilst the beetles are in being.

11. Mor. *This fable signifieth, that no man surely is to be despised; because* there is no body that receiveth a wrong, but may seek to revenge himself when time serveth.

37. Of the Nightingale, and the Hawk.

1. A *Nightingale, as she* sat on a high oak, *sung all alone,* as she used to do.

2. *So soon as a Hawk that was seeking meat, espied her, he flew to her on a suddain, and snatch'd her away.*

2. *But the Nightingale,* when she saw she was going to be killed, *intreated the hawk,* that he would let her go, *because* she was not sufficient to fill his belly;

35. *De Aquila, & Corvo.*

1. AQuila celsa ex rupe devolans, agnum ex ovium grege arripuit; quam rem cùm corvus conspicatur, æmulatione motus, *vehementi cum strepitu ac stridore*, devolat in arietem, atq; *ungues in arietis vellus* ità *implicat*, quod inde, etiam *motu alarum*, se explicare non potest.

2. Hunc pastor cùm ità implicitum videt, accurrens corvum comprehendit, atque *alarum pennis incisis, pueris suis pro ludibrio dedit.*

3. Verùm enim cùm quispiam corvum rogaret, quænam volucris esset, corvus ait: Priùs quidem, *quoad animum*, aquila fui; nunc verò me corvum esse certè cognosco.

4. *Mor.* Fabula significat, quod qui *supra vires quippiam audet, hoc scitum efficit*, quod in adversa sæpius incidit, ac *se vulgo ridiculum exhibet.*

36. *De Aquila, & Scabrone.*

1. AQuila leporem persequebatur; lepus *consilii inopi*, quem tempus obtulit, scabronem videns, ab eo auxilium imploravit; cui scabro pollicitus est tutelam ac custodiam suam.

2. Deinde cùm aquilam propinquantem scabro conspicatur; eam precatur nè suum eripiat sibi servum.

3. Aquila, scabronis parvitatem contemnens, *coram eo* leporem exedit.

4. Verùm scabro *suæ injuriæ memor*, ubi aquila nidificaret, observat.

5. Ecce, aquila ova parit; scabro *alis elatus* ad aquilæ nidum volat, atque ova devolvens *humi dejicit.*

6. Aquila jacturâ ovorum *mœrore concita* evolat ad *Jovem* (est enim ales deo illi sacrata) *ac locum ad pariendum sibi tutum dari precatur.*

7. *Jupiter illi concedit*, ut, cùm tempus adest, ejus in sinu pariat ova.

8. Hoc scabro prævidens *globum è stercore confecit*, atque *sursum evolans*, in *Jovis* sinum demisit.

9. Jupiter volens *è sinu globum excutere*, ova aquilæ simul excussit.

10. Ex *tunc*, aiunt, aquilam nunquam párere, *quo tempore scabrones exisunt.*

11. *Mor.* Fabula significat, quòd nullus porrò contemnendus; quoniam *nemo est, qui injuriam accipiat, quin cùm tempus datur se ulcisci quærat.*

37. *De Philomelâ, & Accipitre.*

1. PHilomela, cùm *altâ quercu sederet, more suo* sola cantabat.

2. Eam accipiter cibum quæritans cùm intueretur, repentè advolat, illamque rapit.

3. At philomela *quum se interemptum iri videt*, accipitrem precatur, ut *se missam faciat*, quoniam *ad explendum ejus ventrem ipsâ satis minimè sit*; sed pro saturitate

belly; but that it would be a gallant piece of work *to turn him to the greater birds, to satisfie himself.*

4. *The hawk looking frowningly upon her, said,* Truly I should be worse than a fool, *if I should let go the meat* which I have in my clutches, *in hopes of* a larger prey.

5. Mor. *The tale signifieth, that* they that forgee that which they have in their hands, *in hope of greater matters, are* too much void of wit and reason.

38. Of the Fox, and the He-Goat.

1. A *Fox and an He Goat being thirsty went down into a well*; but *when after their drinking the He-goat looked for a way out, the Fox sadgently to him:*

2. Have a good heart, *for I have well considered what may be for our safety.*

3. *For thou shalt stand bolt upright, and* hold thy fore-feet and thy horns cleis to the wall, *and* I climbing over thy shoulders, *and thy horns, after I shall be got out of the pit, will take thee by the hands, and draw thee hence from above.*

4 *The he-goat was very ready to serve him.*

5. *The Fox being glad of his own getting out,* played upon the goat *about the mouth of the well.*

6. *But as the he goat blamed him, that he had not kept covenant with him, the fox said wittily to him:*

7. Goat, if thou hadst had so much wit, as thy beard hath hairs, *thou wouldst not have gone down into the pit, before thou hadst* considerately *seen a way out thence.*

8. Mor. *This fable sheweth, that* men that are wise, *will first* consider the end of things, before they set themselves to do things.

39. Of the Fox, and the Lion.

1. W*Hen a Fox, that had never seen a lion, met him by chance,* he was so affrighted, that he was even ready to die.

2. *When he saw him a second time, he was affrighted, but* not so as at the first.

3. *When he looked upon him the third time, he came nearer him, and ventured to* talk with him face to face.

4. Mor. *This fable sheweth, that* use and custome makes the most terrible things familiar.

40. Of the Cat, and the Cock.

1. W*Hen a Cat had got a Cock, and* sought an occasion why to eat him, *he began to accuse him, that he was a turbulent creature, and one that would not let folk sleep by night, for his making a noise.*

2. *The cock excused himself, that* he did it to pleasure them, *forasmuch as he* called them to do their work.

3. *Again the cat said,* Thou art impious *and wicked above measure, because thou continually doest against nature; for thou neither forbearest thy mother, nor thy sister, but through incontinency dost carnally behave thy self towards them.*

4. *The cock maintained that too, that he did it likewise for his dame's profit; for, by such like copulation, the hens lay eggs.*

5. *Then saith the cat,* Though thou hast many excuses, *yet,* I do not mean to fast,

6. Mor.

saturitate suâ ut ad majores aves se vertat, *opus profectò fore.*

4. Eam accipiter *torvè conspiciens* ait; *Stultus equidem nimiùm essem*, si, quem manibus teneo cibum, illum dimitto *amplioris* spe *pastûs.*

5. *Mor.* Fabula significat, quòd qui *omittunt id, quod manu tenent*, rerum majorum spe, *consilio inopes ac ratione* nimiùm sunt.

38. De Vulpe, & Trago.

1. VUlpes & tragus sitientes in quendam puteum descenderunt; *verum enim*, post potum, cùm egressum conspiceret hircus, vulpes ei comiter ait.

2. *Bono sis animo*; nam quid saluti nostræ opus sit probè animadverti.

3. Etenim *rectus stabis*, ac *pedibus anterioribus, cornibusque muro adhærebis*; tuas ego *scapulas*, cornuaque *conscendens*. cum egressa puteum fuero, te per manus comprehendens, hinc desuper traham.

4. *Huic* caper *promptè deservivit.*

5. Vulpes suo exultans egressu, circa os putei capro *illudebat.*

6. At dum caper illam incusat sibi pacta non servâsse, ei facetè vulpecula inquit:

7. *Si eâ*, caper, *sapientiâ præditus esses, quo pilorum ornatu istæc tua barba referta est*, non priùs in puteum descendisses, quàm egressum *pensiculatè* vidisses.

8. *Mor.* Fabula significat, quòd *homines consilio præditi, rerum fines priùs inspicient, quàm dent operam rebus gerendis.*

39. De Vulpe, & Leone.

1. VUlpes, quæ nunquam viderat leonem, cùm illi fortè obviâsset, *adeò pertimuit, ut mortem pænè obiret.*

2. Rursum illum cùm aspexisset, pertimuit; sed *minimè ut primùm.*

3. Eum tertiò cum intueretur, propè accedens, fuit ausa *coram disserere.*

4. *MOR.* Fabula significat, quod *rerum terribilia usas & consuetudo domestica facit.*

40. De Cato, & Gallo.

1. CAtus cùm gallum cepisset, atque *causam quæreret, quî eum comedere posset*, illum criminari cæpit, quòd esset animal turbulentum, qui noctu clamitando haud permitteret quiescere mortales.

2. Gallus se excusabat, quòd *id ageret ad eorum voluptatem* cùm *ad opera facienda* illos *excitaret.*

3. Rursum catus ait, Impius es ac supra modum scelestus, qui agis continuò contra naturam, cùm nec à matre nec à sororibus te abstineas; sed per incontinentiam cum illis te commisceas.

4. Gallus item defendebat; quòd dominæ suæ quæstûs gratiâ id quoque ageret; enim verò ex hujusmodi coitu gallinæ pariunt ova.

5. Tunc inquit catus, *Excusationibus licet abundes*, ego tamen *jejunare haud intendo.*

6. Mor.

6. Mor. *This fable signifieth, that he that is naught by nature,* when once he hath resolved to do amiss, *doth not cease from his naughtiness,* though he have no colour of excuse.

41. Of the Fox without a tail.

1. A *Fox having his tail cut off,* to get out of a trap, *when* for shame he thought it a death to live, *devised to perswade other foxes by a wile, that* under a pretence of a common benefit, *they should every one cut off his own tail, and so* lessen his disgrace.

2. *When therefore* the foxes were all met together, *he perswadeth them to cut off their tails; maintaining, that their tails were not only a disgrace to foxes, but a heavy and foolish burden.*

3. *One of the foxes answered her wittily, Ho sister!* if the matter be good for your self only, it is not fair for you to counsel others also unto it.

4. Mor. *This fable belongs to them, that, under a show of charity,* look at their own benefit in advising others.

42. Of the Fisherman, and the Smaris, a small fish.

1. A *Fisherman, that cast his net into the sea, took a Smaris, a small fish, unto; which being but little,* because it was young, *yet intreated the fisherman,* he would spare its life, *till it was a big one, and he might make more profit of it.*

2. *The fisherman answered it neatly, Truly* I should be out of my wits, *if I should let that go, in hopes of more gain, which is* but very little profit to me.

3. Mor. *The fable signifieth that it would be a fond thing to let go certainties for uncertainties,* though there may be great hopes in them.

43. Of the Fox, and the Bramble.

1. A *Fox* got up upon a hedg, *to avoid the danger which he saw near him,* he took hold of a bramble, *and* prickt the hollow of his foot with the prickles.

2. *And when he was sore wounded, he sighed, and said to the bramble, Would I fled to thee to help me,* thou didst undo me worse.

3. *To whom the bramble said, Thou wast mistaken, fox, which thoughtest to catch me with the like wile. Wherewith thou hast used to catch others.*

4. Mor. *This tale shews, that it is a fond thing to desire help of them,* whose nature it is to do mischief, *rather than to do good to others.*

44. Of the Fox, and the Crocodile.

1. *THe Fox and the Crocodile strove about their nobility.*

2. *When the Crocodile* alledged many things for himself, *and* vaunted himself beyond measure, *touching the splendour of his Ancestours, the Fox, smiling, said:*

3. *Oh friend, though thou hadst never said this, it is clearly manifest by thy skin, that thou hadst been deprived of the splendour of thy ancestours,* now these many years.

4. Mor. *This fable signifieth, that* the matter it self doth most of all confute lying persons.

45. Of

6. *Mor.* Fabula ſignificat, quòd qui pravus exiſtit naturâ, *cum ſemel deſinere animo propoſuit, quamvis cauſæ deſit prætextus, à pravitate tamen non deſiſtit.*

41. *De Vulpe ſine caudâ*

1. VUlpes, ut *è laqueo evaderet*, abſciſſâ caudâ, cùm *è pudore vitam ſibi mortem putaret* excogitavit alias dolo inducere vulpes, ut *ſub communis commodi ſpecie*, ſibi ſingulæ caudam abſcinderent, & ſic *ſuum dedecus levaret.*

2. Itaque *ad unum vulpibus congregatis* ſuadet, ut caudam ſibi abſcindant, differens caudam non modò dedecori vulpibus eſſe, ſed oneri gravi atque inepto.

3. E vulpibus una ei facetè reſpondit; Heus ſoror! *ſi res iſta tibi ſolicanducit, hoc itidem aliis conſulere haud æquum eſt.*

4. *Mor.* Hæc fabula ad eos ſpectat, qui ſub charitatis ſpecie, *ſuum commodum conſulendo proſpiciunt.*

42. *De Piſcatore, & Smaride piſciculo.*

1. PIſcator, qui *mari rete tetendit*, eo ſmaridem cepit piſciculum; qui *parvus adhuc ætate* piſcatorem orabit ut dum grandis eſſet, atque majorem quæſtum ex eo aſſequi poſſet, *ei vitam donaret.*

2. Huic piſcator lepidè reſpondit; Ego quidem *mente cuperem*, ſi quod *minimum mihi eſt lucrum*, id dimitterem ampliorisſpe quæſtûs.

3. *Mor.* Fabula ſignificat, quod certa pro incertis, *quamvis in eis magna ipſi ſpes*, ſtultum eſſet dimittere.

43. *De Vulpe, & Rubo.*

1. VUlpes cùm *ſepem* quandam *aſcenderet*, ut periculum vitaret, quod ſibi imminere videbat, *rubum manibus comprehendit*, atque *volam ſentibus perfodit.*

2. Et cùm *graviter ſaucia foret*, gemens, inquit ad rubum; ut me juvares cùm ad te confugerim, *tu deteriùs me perdidiſti.*

3. Cui rubus; Errâſti, vulpes, ait, quæ pari dolo me capere putâſti, quo cetera capere conſueviſti.

4. *Mor.* Fabula ſignificat, quod ſtultum eſt implorare auxilium ab illis, *quibus natura datum eſt obeſſe*, potiùs quàm aliis prodeſſe.

44. *De Vulpe, & Crocodilo.*

1. VUlpes & Crocodilus de nobilitate contendebant.

2. Cùm Crocodilus *multa pro ſe adduceret*, & *ſupra modum ſe jactaret* de ſplendore progenitorum ſuorum, vulpes ei ſubridens, ait;

3. Heus amice, etſi hoc tu quidem non dixeris, ex tuo corio clarè apparet, quòd *multis jam annis* tuorum ſplendore fuiſti denudatus.

4. *Mor.* Fabula ſignificat, quòd *homines mendaces res ipſa potiſſimum refellit.*

45. *De*

45. Of the Fox, and the Hunters.

1. A *Fox running away from the hunters, and being now* weary with running along the way, *by chance light on a* woodman, *whom he intreated to hide him in any place.*

2. *He shewed him his cottage.*

3. *The fox going into it,* hid himself in a corner.

4. *The hunters come, they ask the wood man if he saw the fox.*

5. *The wood-man indeed denied in words, that he had seen him;* but pointed at the place with his hand, *where the fox lay hid.*

6 *But the hunters* having not at all understood the matter, *went away presently.*

7. *The fox,* as soon as ever he saw them gone, *comming out of the cottage, went softly backagain.*

8. *The wood-man blames the fox, because whereas he had saved him, he did not thank him at all.*

9. *Then the fox turning himself,* said softly to him.

10. *He friend, if the deeds of thy hands and thy behaviour, had been like thy words, I would have given thee deserved thanks.*

11. Mor. *The fable signifieth, that a naughty man, though he promise good things, yet he performeth things that are bad and wicked.*

46. Of the Cocks, and the Partridge.

1. W*Hen one had a many cocks at home, he let a Partridge, which he had bought, feed amongst them.*

2. *But when the cocks molested her, and* pecked her with her bills, *the partridge* was very sorry at the wrong done her, *thinking, that because she was a stranger, and not of that kind, these injuries were offered her.*

3. *Afterwards, when the partridge saw the cocks fighting among themselves,* she abandoned her sorrow, *and said;*

4. *For the future indeed I shall not be grieved, seeing I see such grievous fighting amongst themselves.*

5. Mor. *This tale sheweth, that wise men* take patiently the wrongs, *that are most done them by those, that* neither know how to forbear themselves, nor their own.

47. Of the Fox, and the Vizard.

1. A *Fox being got into a* Musicians house, *as he earnestly gazed upon the things made ready in the house, he found* an hobgoblins head artificially and industriously made; *which he taking in his hands, he said:*

2. O *what an head is this, without brains!*

3. Mor. *This fable signifieth, that all that are handsome in body, have not the same beauty of mind.*

48. Of the Man, and the Wooden god.

1. A *Man having a wooden god at home,* intreated it, to give him some good thing; *but the more he prayed it,* the less his estate was at home.

2. *At*

45. *De Vulpe, & Venatoribus.*

1. VUlpes venatores effugiens, ac *per viam currendo* jam *defessa, hominem* casu reperit *Ignarium*; quem rogat, ut se quoquo loco abscondat.

2. Ille tugurium ostendit.

3. Vulpes illud ingrediens, *in angulo quodam se abscondit.*

4. Adsunt venatores; Ignarium, si vulpem viderit, rogant.

5. Lignarius verbis quidem se vidisse negat; *manu* verò, ubi vulpes latebat, *Locum ostendit.*

6. Verùm enim venatores *re haud perceptâ* statim abeunt.

7. Vulpes, *ut illos abiisse prospicit*, tugurio egrediens, tacitè recedit.

8. Lignarius vulpem criminatur, quod, cùm salvum fecerit, nihil sibi gratiarum egerit.

9. Tunc vulpes se convertens, *illi tacitè ait*;

10. Heus amice, si manuum opera, ac mores verbo similes habuisses, meritas tibi persolverem gratias.

11. *Mor.* Fabula significat, quòd *homo nequam*, etsi bona pollicetur, malatamen & improba præstat.

46. *De Gallis, & Perdice.*

1. GAllos quamplures cùm quis domi haberet, quam emerat perdicem illis compascere permisit.

2. Sed cum galli illam infestarent, *rostrisque percuterent*, perdix *eâ injuriâ vehementer perdoluit*; putans, quia advena, nec ex eo genere esset, eas sibi inferri injurias.

3. Gallos deinde cùm ad invicem certantes conspiceret perdix, *animâ animi perturbatione*, ait;

4. *De cætero* quidem haud tristabor, posteaquam inter eos odiosa certamina cerno.

5. *Mor.* Fabula significat, quòd homines sapientiâ præditi, *moderato animo ferunt injurias* ab illis vel maximè sibi illatas, *qui nec sibi, nec suis parcere sciunt.*

47. *De Vulpe, & Larvâ.*

1. VUlpes *citharœdi domum* ingressa, dum, quæ domi parata sunt, *sagacitè explorat, larvæ caput* reperit, *arte industriosâ compositum*; quod manibus capiens, ait;

2. O quale sine cerebro caput!

3. *Mor.* Fabula significat, quod non omnes corpore decori, eandem animo habent pulchritudinem.

48. *De Homine, & Ligneo deo.*

1. HOmo quidam deum ligneum domi habens, *eum orabat ut boni quippiam sibi tribueret*; sed quanto magis orabat, eò *res domi angustior* erat.

2. Demùm

2. *At the last, he* being moved with anger, *took the god by the legs, and* knocked its head against the wall.

3. *When its head then was struck off,* a great deal of gold flew out, *which the man gathering up, said;*

4. Thou art too crosse *and perfidious, because, whilst I honoured thee, thou didst me no good; but now that thou art stricken and beaten,* thou hast done me an abundance of good.

5. Mor. *This fable signifieth, that a naughty person, if ever he do good,* he doth it, because he is forced to it.

49. Of the Dog that was invited to supper.

1. A *Man, when he had* provided a dainty supper, invited a friend home, *but* did also bade *the other mans dog* to supper.

2. *When he came into the house, and* saw so much good chear got ready, *he said merrily with himself:*

3. *I shall surely so fill my self to day, that I shall not need to eat to morrow;* and *when he said this,* he wagged his tail for fain.

4. *But the Cook seeing him,* took him softly by the tail; *and after he* had whirled him often about, threw him out at the window.

5. *He being amazed,* got up from the ground, *and* ran away crying. *Other dogs met him, and asked, how gallantly he had supped?*

6. *But he being ready to faint, said,* I have so filled my self with drink and good chear, *that* I saw not the way how I got out.

7. Mor. *This fable signifieth, that one ought not to be merry at those things, at which he is to be sorry.*

50. Of the Eagle, and the Man.

1. W*Hen a man had caught an Eagle, he* pluck'd off the feathers of her wings, *and* put her to tarry amongst his pullein.

2. *Afterwards, one having bought her,* put feathers into her wings again.

3. *Then the eagle flew, and caught a hare, and carried it to her benefactour.*

4. *Which thing the fox seeing, said to the man, Do not* entertain *this eagle* on guest-wise *as formerly,* lest she offer to catch you, as well as she did the hare.

5. *Then the man likewise* pluck'd away the eagle's feathers.

6. Mor. *The fable signifieth, that they that do us good turns are to be requited; but* naughty persons are by all means to be avoided.

51. Of the Husbandman.

1. A *Man that was a Husbandman,* when he saw that his life was near an end, *and had a mind that his sons should be* well skilled in ordering the ground, *he called them, and said:*

2. *Son,* I am a dying, *and all my goods are laid in my vineyard.*

3. *They, after their fathers decease, thinking to find a treasure in the vinyard,* took spades, and hacks, and mattocks, *and* quite digged up the vinyard, *and found no treasure.*

4 *But* the vinyard, *after it was well digged,* brought forth far more fruit than it was wont to do, *and made them rich.*

5. Mor.

2. Demùm ille, *concitus irâ*, deum cruribus capit, & *caput parieti percutit.*

3. Excuſſo igitur capite, *multum auri exiliit*, quod homo colligens, ait;

4. *Perverſus nimium es* atq; perfidus, qui dum in honore te habui, nihil equidem profuiſti, percuſſus verò & verberatus *boni plurimum contuliſti.*

5. *Mor.* Fabula ſignificat, quòd homo nequam ſi quando prodeſt, *id effecit vi coactus.*

49. *De Cane ad cœnam vocata.*

1. VIr quidam cùm *cœnam opiparam parâſſet amicum quendam domum vocavit*, cjus quoque canis canem alterius *ad cœnam invitavit.*

2. Is domum ingreſſus, *cùm tantum dapium videret apparatum*, lætus ſecum ipſe ait:

3. Hodie porrò ità me explebo, quòd die craſtino comedere non indigebo; hiſque dictis, *motu caudæ applaudit.*

4. Coquus verò conſpiciens, *tacitus per caudam capit*; atque illum *ſæpius rotans, per fenestram projicit.*

5. Ille attonitus, *humo aſſurgens*, dum *clamando aufugit* cæteri canes ei occurrunt, atque rogant quam opiparè cœnaverit?

6. At ille languens ait; Ità *potu & dapibus me explevi*, quòd *quum exiterim viam non vidi.*

7. *Mor.* Fabul ſignificat, quòd quibus rebus quis doliturus eſt, rebus illis lætari non debet.

50. *De Aquilâ, & Homine.*

1. AQuilam homo quidam cùm cepiſſet, *pennis alarum* ei evulſis, *inter gallinas morari dimiſit.*

2. Eam deinde quidam mercatus, *pennis alas denuò munit*;

3. Tum aquila volans, leporem capit, ferſque illum benefactori ſuo.

4. Quam rem conſpiciens vulpes, homini ait; Noli hanc aquilam, uti prius, *hoſpitio habere*; *nè ceu leporem, te æque venetur.*

5. Tum homo *aquilæ* item *pennas evulſit.*

6. *Mor.* Fabula ſignificat, quòd bene facientes ſunt quidem remunerandi; *improbi* verò *omni ſtudio vitandi.*

51. *De Viro Agricolâ.*

1. HOmo quidam agri cultor exiſtens, *cùm finem vitæ ſibi adeſſe cognoſceret*, cupieretque filios *in agrorum cultu fieri peritos*, eos vocavit, atque inquit;

2. Filii, *ego è vitâ decedo*, bona mea in vineâ conſita ſunt omnia.

3. Illi poſt patris obitum, putantes in vineâ theſaurum rerum reperire, *aſſumptis ligonibus, marris, ac bidentibus, vineam funditùs effodiunt*, nullumque theſaurum inveniunt.

4. Verùm enim *vinea* cùm probè effoſſa foret, *longè plures ſolito fructus produxit*, atque illos divites fecit.

5. Mor. *The fable signifieth, that* daily labour yields a treasure.

52. Of the Colliar, and the Whitster.

1. A *Colliar intreated* a Whitster, *that he would* dwell with him in a house that he had hired.

2. *But the Whitster* having had experience of the thing to be otherwise, *said*, That would not be good for me.

3. *For what I should* whiten, *thou wouldest* smut them all with the embers of thy coals.

4. Mor. *The fable signifieth, that things unlike in nature, cannot well stand together.*

53. Of the Fox that was hungry.

1. A *Fox being* very hungry, *when he saw a piece of flesh and bread laid in a cottage, he went into the cottage, and* ate so much, that he made his belly swell mightily.

2. *And when by reason of the too much swelling of his belly, he could not get forth, he sighed as he swelled.*

3. *When another fox that was going by that way, heard his sighing, he came thither, and asked him what he sighed for*; and after he understood the cause *why he sighed, he said wittily*:

4. *Thou must tarry there, till thou beast made as lean as thou wast, when thou wentest in.*

5. *For so thou wilt easily get out.*

6 Mor. *The fable signifieth, that nothing is so hard, but time can dissolve it.*

45. Of a Fisherman.

1. A *Fisherman being* not well skilled in fishing, *took a pair of pipes and a net, and* came to the *sea shore, and* stood upon a rock, *and* began *first to pipe, supposing he could easily catch fish by piping.*

2. *But when he could do no good with piping, he laid his pipes aside, and cast his net into the sea, and* caught a great many fish.

3. *But when he drew the fish out of his net, and saw them dancing*, he said wittily;

4. *O naughty living creatures! whilst I piped ye would not dance, and now because I give over piping, ye do nothing but dance.*

5. Mor. *The fable signifieth, that all things are well done, which are done in their season.*

55. Of the Fishermen.

1. *When some Fishermen, that had* gone to fishing, *and were* weary with fishing long, *and spent also with hunger and grief, because they had taken nothing, resolved to go their way*; *behold, a fish, that fled from another that pursued him, leapt into the boat.*

2. *The fishermen being very glad, caught hold of it*; *and, when they came again into the city*, they sold it at a great rate.

3 Mor. *The fable signifieth, that fortune often affords that, which skill cannot do,*

5. *Mor.* Fabula ſignificat, quòd *labor aſſiduus theſaurum parit.*

52. *De Carbonario, & Lotore.*

1. CArbonarius *lotorem* quendam rogavit, ut *quam pretio conduxerat domum ſecum pariter cohabitaret.*
2. At lotor *rem aliàs expertus*, ait, *Id conducibile haud mihi eſſet.*
3. Nam quæ *albificarem*, ea omnia *carbonum favillis* ipſe *maculares.*
4. *Mor.* Fabula ſignificat, quòd res naturâ diſſimiles ſtare ſimul commodè non poſſunt.

53. *De Vulpe eſuriente.*

1. VUlpes *ingenti fame concita*, cùm quodam in tugurio carnis fruſtum ac panem repoſita perſpiceret, tugurium intravit, atque *tantum comedit, quod ad ingentem tumorem ventrem diſtendit.*
2. Et cùm nimiâ ventris tumefactione inde egredi nequiret, tumens gemebat.
3. Ejus gemitum vulpes alia, tranſiens illâc, cùm audiret, illuc accedit, rogatque, quidnam gemeret; deinde *cauſam gemitûs edoctа*, lepidè ait;
4. Iſtic manendum eſt, uſque dum cò tenuis efficiaris, quanta eras, cùm intrâſti.
5. Nam eo pacto facilè egredieris.
6. *Mor.* Fabula ſignificat, quod nihil eſt tam durum, quod tempus non diſſolvat.

54. *De Piſcatore quodam.*

1. PIſcator quidam *piſcandi inexpertus*, tibiis ac reti aſſumptis, *juxta maris littus accedit*, atque *ſaxo quodam ſuperexiſtens*, imprimis *tubicinare cæpit*; putans cantu ſe piſces facilè eſſe capturum.
2. Verùm cantu quum nullum conſequeretur effectum, depoſitis tibiis, rete in mare dimittit, ac *piſces cepit perplures.*
3. Sed cùm ex reti piſces extraheret, atque eos ſaltantes perſpiceret, *non inſuſe*, ait:
4. O improba animalia! dum *ad tibiam cecini*, ſaltare noluiſtis; nunc, quia canere ceſſo, *ſaltus datis aſſiduos.*
5. *Mor.* Fabula ſignificat, quòd omnia probè fiunt, quæ fiunt tempore ſuo.

55. *De Piſcatoribus quibuſdam.*

1. PIſcatores *piſcatum profecti*, *diuque piſcando defeſſi*, fame præterea, & mœrore, quòd nihil cepiſſent confecti; cùm abire decernunt, ecce, piſcis quidam, alium fugiens ſe inſequentem, in naviculam ſaltat.
2. Illum piſcatores *lati admodum* comprehendunt, ac in urbem reverſi *grandi pretio vendunt.*
3. *Mor.* Fabula ſignificat, quòd frequentiùs fortuna id exhibet, quod ars efficere non poteſt.

56. Of the Fox, and the Libbard.

1. THe Fox and the Libbard contended about their fairnesse: when the libbard thought the sundry spots of his body an ornament to himself, the fox said mildly:

2. I indeed am to be judged far the fairer, which have not my body, but my mind marked with several marks.

3. Mor. The fable signifieth, that the beauty of the mind is better, than all the decking of the body.

57. Of the Fishermen.

1. SOme Fishermen dragg'd a net in the sea, which when they felt to be heavy, they skipt for joy, supposing that they had many fish intangled in the net.

2. But when, as they drew the net to the land, they saw few fish, and a great stone to be in the net, they were very sad.

3. One of them that was antient, said wittily to his fellows: Set your hearts at ease; for, sorrow is the sister of mirth.

4. For one ought to foresee changes that are like to fall, and that he may bear them the more easily, to persuade himself that they will come to passe.

5. Mor. This fable signifieth, that he that remembreth man's condition, is not daunted in adversity.

58. Of the Frogs, that requested a King.

1. THe frogs being grieved, that they had no king, sent petitioners to beseech Jupiter, that he would bestow a king upon them.

2. Jupiter knowing their simplicity, threw a log down into the midst of the pool.

3. Which when it fell into the pool, the sound of it affrighted the frogs exceedingly.

4. Who when they perceived it to be a log, sent again to beseech Jupiter that he would give them a live King, and not a dead one.

5. Jupiter being moved with their fond requests, gave them a water-serpent to be their King.

6. When he devoured the frogs day by day, the frogs besought Jupiter a third time, to take away the cruel and fierce King from them.

7. Then Jupiter said, Take ye that King for alwaies, whom ye have gotten with so many petitions.

8. Mor. This fable signifieth, that we oftentimes wish for those things, which we are sorry afterwards to have obtained.

59. Of the she-Cat, changed into a Woman.

1. A She-Cat being fallen in love with a handsome young man, besought Venus, to change her into a woman.

2. Venus pitying her, changed her into womans shape; whom, because she was very pretty, her sweet-heart quickly had to his house.

3. But as they sat together in the chamber, Venus, being desirous to try whether she had changed her manners, as well as her face, put a mouse in betwixt them, which as soon as she saw, having forgotten her shape and her love, she ran after the mouse to catch her.

4. A-

56. *De Vulpe, & Pardo.*

1. VUlpes cum pardo de pulchritudine contendebat; cùm variis corporis notas pardus sibi duceret decori, vulpes ei comiter ait.

2. Ego quidem longè formosior sum judicanda, quæ non corpus sed animum *variis notis* habeo *votatum*.

3. *Mor.* Fabula significat, quòd *decor mentis* est potior omni *corporis ornatu*.

57. *De Piscatoribus quibusdam.*

1. PIscatores quidam *mari rete trahebant*; quòd cum grave esse sentirent, lætitiâ gestiunt, putantes multos pisces habere irretitos.

2. Sed ut *rete in terram traxerunt*, pisces quidem paucos, *saxum* verò *ingens* teti inesse cùm perspiciunt, *longè tristantur*.

3. Quidam ex illis *natu jam grandis*, *non inurbanè* sociis *inquit*: *Animis estote quietis*: quippe *lætitiæ soror est mœstitia*.

4. Opertet enim casus prospicere futuros, illosque ut leniùs quis ferat, persuadere sibi esse eventuros.

5. *Mor.* Fabula significat, quòd qui reminiscitur sortis humanæ, *in adversis* minimè *frangitur*.

58. *De Ranis, Regem petentibus.*

1. RAnæ, mœrentes quòd sine rege forent, *Jovi supplicatum oratores mittunt*, ut regem sibi darent.

2. *Jupiter* earum simplicitatem cognoscens, *lignum in stagni medium dimisit*.

3. Quod cùm in stagnum cecidit, ejus sonus *supra modum terruit* ranas.

4. Quæ, cùm lignum esse sensissent, rursus *Jovi* supplicatum mittunt, ut regem vivum, haud mortuum, sibi daret.

5. *Jupiter stultis* earum *precibus* motus, hydrum illis dedit in regem.

6. Is *in diem* cùm ranas devoraret, tertiò *Jovem* ranæ precantur, ut regem sævum atque immanem ab eis amoveret.

7. Tunc *Jupiter* inquit, Quem tot precibus regem exorâsti, *eum vobis perpetuum habetote*.

8. *Mor.* Fabula significat, quòd *sæpe ea precmur, quæ impetrâsse postea nos pœnitet*.

59. *De Catâ in fœminam mutata.*

1. *Ata* quædam, *speciosi* cujusdam *adolescentis amore capta*, Venerem oravit, ut eam in hominem mutaret.

2. *Venus* illius misereta, in formam hominis mutavit eam; quam cùm *longè speciosa* esset, *amator* domum subitò abduxit.

3. Sed cùm in cubiculo simul sederent, *Venus* experiri cupiens si mutatâ facie mutasset & mores, *in medium constituit murem*; quem cùm illa prospexit, oblita formæ, & amoris sui, *murem, ut caperet, persecuta est*.

4. At which thing *Venus* being vexed, *turned her again into the former ſhape of a cat.*

5. Mor. *This fable ſignifieth, that* a naughty perſon, *though he* change his vizard, *doth nevertheleſſe retain the ſame manners.*

60. Of an old Man that wiſhed for Death.

1. AN *old man carrying a bundle of ſticks out of a wood, upon his ſhoulders, after he was weary with the long way, laid his bundle upon the ground, and wiſhed for death.*

2. *Lo, death comes, and aſks him* the reaſon, why *he called him.*

3. *Then quoth the old man, That thou mighteſt* lay this bundle of ſticks upon my ſhoulders.

4. Mor. *This fable ſignifieth, that whoſoever is* deſirous of life, *though it be* ſubject to a thouſand dangers, *yet doth alwaies avoid death.*

61. Of the Woman, and the Phyſician.

1. A *N old woman being* troubled with an inflamation in her eyes, ſent for a Phyſician to cure her, promiſing to give him a good fee, *if ſhe ſhould be cured of that diſeaſe; but if ſhe were not freed of it,* ſhe agreed, that ſhe ſhould owe him nothing.

2. *But the Phyſician, as often as he went to cure her, did ſo often carry ſomething out of her houſe by ſtealth.*

3. *The woman therefore, after her ſore eyes were cured, when ſhe ſaw none of her goods in her houſe, denied to pay the Doctor demanding* the fee which he had agreed for.

4. *Wherefore when ſhe was ſued, ſhe denied not the bargain; but that ſhe was cured of her ſore eyes, ſhe denies that ſtoutly:*

5. *Saying, When I was blind, I ſaw my* houſe furniſhed with ſtore of houſhold goods; *but now that I ſee, as the Doctor ſaith, I perceive nothing to be at my houſe.*

6 Mor. *This fable ſheweth, that men that are* given to covetouſneſs, *do oftentimes contradict themſelves.*

62. Of the Husbandman, and the Dogs.

1. A *Husbandman* ſetled himſelf at his country houſe, in the depth of winter.

2. *But* when his proviſion failed him, *he began to eat firſt his goats and ſheep.*

3. *But when* the winter grew ſharper every day more than other, *he did not ſpare his oxen too.*

4 *Which notable act, when the dogs obſerved,* talked one to another;

5 Why ſtand we here, *(ſay they?)* why do we not avoid death that is ready to ſeize on us.

6. *Can we think that he will ſpare our lives, that for food ſake, ſlaughtered his oxen.*

7. Mor. *This fable ſignifieth, that we ought to avoid them,* that behave themſelves cruelly towards their deareſt friends.

4. *Quâ ſuper re* Venus *indignata,* denuò eam in priorem cæcæ formam mutavit.

5. *Mor.* Fabula ſignificat, quòd *homo nequam,* licet *perſonam mutet,* mores tamen retinet eoſdem.

60. *De Sene, mortem vocante.*

1. SEnex quidam lignorum faſcem ſuper humeros ex nemore portans, cùm *longâ viâ defeſſus eſſet,* faſce humi depoſito, Mortem vocavit.

2. Ecce, Mors advenit, *cauſamq; quamobrem* ſe vocaverit, rogat.

3. Tunc ſenex, Ut hunc *lignorum faſcem ſupre humeros mihi imponeres,* ait.

4. *Mor.* Fabula ſignificat, quòd quiſquis *vitæ cupidior* eſt; licèt *mille ſubjiciatur periculis,* mortem tamen ſemper devitat.

61. *De Muliere, & Medico.*

1. MUlier anus cùm *ophthalmiam pateretur, medicum ad ſe curandum accerſit, certum pretium illi dare promittens,* ſi eo morbo curaretur: ſi verò non liberaretur, *nihil ei debere pacta eſt.*

2. Medicus verò quoties illam ibat curatum, toties quippiam è domo clam exportabat.

3. Mulier igitur, ophthalmiâ curatâ, cum nihil ſuarum rerum domi eſſe perſpiceret, medico *mercedem pactam* petenti, ſolvere denegat.

4. Quare *vocata in judicium* pactum quidem non denegat, ſed ſe curatam ophthalmiâ eſſe, id verò pernegat.

5. Aiens, cùm *ea* ægra eram, *domum multâ ſupellectile refertam* videbam; nunc, cùm video, ut medicus ait, nihil rerum domi eſſe perſpicio.

6. *Mor.* Fabula ſignificat, quod homines *avaritiæ dediti,* ſibimet ſæpiùs contradicunt.

62. *De Agricolâ, & Canibus.*

1. AGricola quidam *magnitudine hyemis in ſuburbanis ſe locavit.*

2. Sed *cùm alimonia ſibi deficeret,* capris & ovibus primùm veſci cæpit.

3. Cùm verò *in diem magis ſæviret hyems,* bobus quoque nece pepercit.

4. Quod facinus cùm animadverterent canes, *invicem verba faciunt.*

5. *Quid hic ſtamus?* (inquiunt) Cur *mortem nobis incumbentem* non fugimus?

6. Putemúſne cum nobis parcere vitam, qui alimoniæ gratiâ boves jugulavit?

7. *Mor.* Fabula ſignificat, quòd eos fugere debemus, qui *in chariſſimos crudeliter ſe gerunt.*

63. Of the Husbandman, and his Sons.

1. A *Husbandman had a great many sons, that were* alwaies at jars one with another, *and* that never regarded what he said to them.

2. *When once they all sat together at home, their father commanded, that a* bundle of sticks *should be brought afore them; and he began to exhort his sons to break the whole bundle.*

3. *When therefore they were not able with all their strength to break the bundle, their father bad them, that they should loose the bundle, and* break the twigs one by one.

4. *When every one easily did this, then the father,* after silence made, said;

5. *My dear children, if ever you* be all in one mind, *your enemies shall not be able to vanquish you; but if* ye shall entertain jarrs amongst your selves, *any one* that hath a mind, will easily undo you.

6 Mor. *The fable signifieth, that* union is stronger than siding, *which is weak.*

64. Of the Woman and the Hen.

1. A Widow woman *had a hen, which* laid an egg every day.

2. *The woman thought* after the fashion of the world, *(which* the desire of having *ever eggeth one) that the hen would lay twice a day, if she would use to give her more* spel-wheat.

3. *But the hen, being made fatter with more feeding,* gave over laying that one egg.

4. *So the woman,* from that time that she sought more after profit, *lost it,* out of a blind desire to enhanse it.

5. Mor. *The fable signifieth, that sometimes present profit is lost, by a desire of more things.*

65. Of the Man that was bitten by a Dog.

1. A *Man, when a dog had bitten him,* earnestly enquired *for one that could cure him.*

2 *One that met him, and was asked concerning a Doctor, said; Friend, if you would be made whole,* you need no Doctor.

3 *For if the dog that bit you, do but lick the blood from the wound,* there is nothing in the world better than that cure.

4 *The other laughing at him, saith* very wittily, *If I shall* use such a remedy as this, *I shall be bitten by the dogs* every day more and more.

5. Mor. *This fable signifieth, that* bad men *use to requite ill turns for good turns, and mischiefs for benefits.*

66. Of the two Friends, and the She-Bear.

1. A *S two Friends* travelled into the country, *a She-Bear met them; which when she was espied, the one of them being affrighted,* got presently into a tree to save himself; *the other, because he made a question how he might be able to withstand the bears strength,* lay as if he had been dead, flat upon the ground, holding his blowing and breathing.

2 *Seeing he drew* breath neither at the mouth, nor at the nose, *the bear supposing him to be dead,* went away.

3. *For*

63. *De Agricolâ, & Filiis.*

1. AGricola quidam quamplures habuit filios, *continuâ seditione discordes, ac ejus admonitiones perpetuo negligentes.*

2. Cùm fortè unà domi omnes sederent, jussit pater *virgarum fascem* coràm deportari, atque natos cæpit hortari, ut integrum fascem disrumperent.

3. Cùm igitur fascem cum totis viribus frangere non possent, genitor præcepit, ut soluto fasce *singulatim frangerent virgas.*

4. Cùm quisque hoc perficeret, tunc *facto silentio* pater aiebat;

5. Si quando *animis idem senseritis*, nati mihi charissimi, nec ab inimicis superari poteritis; sed si *inter vos seditiones servabitis, qui volet, is facilè vos perdet.*

6. *Mor.* Fabula significat quòd *fortior est unio, quàm seditio*, quæ est imbecillis.

64. *De Muliere, & Gallinâ.*

1. VIdua quædam *Mulier* gallinam habuit, quæ *die quol bet pariebat ovum.*

2. Putavit mulier *more ingenii humani* (quod *sitis habendi* semper sollicitat) gallinam illam die bis parituram, si plus *speltæ* tradere soleat.

3. At gallina pluri alimoniâ pinguior factâ, id unum *desiit parere* ovum.

4. Sic mulier, *ex quo magis lucrum quæritabat*, id *cæcâ augendi cupiditate* amisit.

5. *Mor.* Fabula significat, quòd plurium cupiditate rerum præsens quandoque disperditur quæstus

65. *De Homine à Cane morso.*

1. HOmo quidam, cum eum canis momordisset, *summo cum studio sciscitabatur*, à quo sanari posset.

2. Quidam illi obviam factus, atque de medico rogatus, ait; Si vis (amice) fieri sanus, *non est tibi opus medico.*

3. Nam si canis, qui te momordit, à vulnere linguâ sanguinem tergit, *istâ curâ nihil potius reperiri potest.*

4. Alter arridens, venustissimè, inquit; Si hujusmodi *utor remedio*, in *diem magis ac magis* à canibus mordebor.

5. *Mor.* Fabula significat, quòd ab *hominibus nequam*, incommoda pro commodis, & mala pro beneficiis retribui solent.

66. *De duobus Amicis, & Ursâ.*

1. AMici duo *dum rus visarent*, ursa eis obviàm occurrit; quâ prospectâ alter eorum territus, *ut se salvaret*, *continuo arborem ascendit*: alter, cùm ursæ viribus se posse obsistere dubitaret, *uti mortuus humi jacuit resupinus, retinens flatum atque anhelitum.*

2. Cùm *nec ore, nec naso respiraret*, ursa eum exanimatum existimans ab-

3. Dic-

3. *For they ſay*, that bears do altogether refrain from a dead body.

4. *Afterwards, the other man comming out of the tree, asked his fellow*, what the bear ſaid to him in his ear.

5. *He anſwered in a jeſting ſpeech, I was adviſed by the bear, that I ſhould travel no more with ſuch like friends as you are.*

6. Mor. *The fable ſignifieth, that* their friendſhip is not to be regarded, *that when need requireth*, deny help to their friends.

67. Of the two Enemies.

1. *TWo men that* were at deadly enmity betwixt themſelves, ſailed in one veſſel.

2. *And becauſe* one of them could not endure to ſtand in the ſame place with the other, *one* ſat at the head, *and the other* at the ſtern.

3. *Now when a ſtorm was riſen, and* the ſhip was in danger, *he that ſat at the head asked* the Pilot of the ſhip, *what part of the ſhip would be firſt ſunk; and when the Pilot told him, The ſtern; he ſaid:*

4. It will not now trouble me to die, *if I but ſee my enemy to die before me.*

5. Mor. *The fable ſignifieth, that an enemy often chooſeth to undo himſelf, ſo he may but undo his enemy.*

68. Of the Cane, and the Olive-tree.

1. *THe Cane and the Olive-tree* ſtrove one with the other, *whether was the ſtronger, the harder, and the more able to reſiſt.*

2. *The Olive tree* upbraided the Reed with its meanneſs, *becauſe it quickly yielded to the winds.*

3. *The Reed* ſcarce gave one word again to this *ſaying*;

4. *A little while after, the wind* blowing with a vehement whirl blaſt, pluck'd *up the Olive tree* by the roots, *that withſtood it with all its ſtrength.*

5. *But the reed* bowing it ſelf at the blaſts, *was eaſily preſerved.*

69. Of the Heifer, and the Ox.

1. A *Heifer, when ſhe ſaw an Ox plowing*, ſcorned him in compariſon of her ſelf, *which did nothing.*

2. *But when the day of ſacrificing came*, the ox was let alone; *but the heifer was kept to be ſacrificed.*

3. *Which thing when the ox ſaw, he ſmiled, and ſaid*, Ho heifer, *thou therefore took'ſt no pains, that thou mighteſt be ſacrificed.*

4. Mor. *The fable ſignifieth, that all kind of dangers hang over their heads*, that are idle and do nothing.

70. Of the Boy, and Fortune.

1. *WHen a Boy ſlept by a well, Fortune came thither, and raiſed him up, ſaying:*

2. *Ariſe, and* get thee hence quickly, *becauſe, if thou ſhouldeſt fall into the well, all men would blame*, not thy want of wit, *but me Fortune.*

3. Dicunt enim *à cadavere urſas omnino abſtinere.*

4. Alter deinde ex arbore deſcendens, *quid in aurem illi diceret* urſa, ſo-cium rogavit.

5. Ille *urbano ſermone* reſpondit: Admonitus ſum ab urſâ, ut cum hujuſ-modi amicis non proficiſcat ampliùs.

6. *Mor.* Fabula ſignificat, quòd *eorum amicitia colenda non eſt*; qui, dum eſt opus, *amicis ſubſidia denegant.*

67. *De duobus Inimicis.*

1. DUo quidam, *gladiatorio animo inter ſe inimicitias habentes, unâ navi navi-gabant.*

2. Et cùm *alter eodem in loco ſtare cum altero non pateretur*, unus *in puppi*, al-ter *in prorâ conſedit.*

3. Ortâ autem tempeſtate, *quum navis periclitaretur*, qui in prorâ ſedebat rogat *navis gubernatorem*, quæ pars navis ſubmergi priùs deberet; & cùm gubernator Puppim dixiſſet; ait ille:

3. *Mori mihi modò moleſta minimè eſt*, ſi inimicum meum priùs mori perſpicio

5. *Mor.* Fabula ſignificat, quod inimicus, ut inimicum perdat, ſe ip-ſum perdere ſæpius eligit.

68. *De Canna, & Oliva.*

1. QUarum eſſet fortior, durior, & magis reſiſtens, canna & oliva *invicem contendebant.*

2. Oliva *calamo humilitatem objiciebat*, eò quòd ventis facilè cederet.

3. Huic dicto *unum* arundo *haud reddidit verbum.*

4. Paulò poſt, *turbine vehementi aſpirante* ventus *radicitùs evulſit* olivam, to-tis viribus ſibi obſiſtentem.

5. At canna *flatibus ſe inclinans*, ſalutem facilè eſt aſſequuta.

69. *De Vitulâ, & Bove.*

1. VItula cum bovem arantem perſpicere', *lilum præ ſe, quæ nihil agebat contempſit.*

2. Sed cùm immolationis affuit dies, *bos quidem miſſus* vitula verò, ut im-molaretur, retenta eſt.

3. Quam rem bos cùm conſpicatur, ſubridens ait; Heus vitula! ideo non laborabas, ut immolareris.

4. *Mor.* Fabula ſignificat, quod *otioſis & nihil agentibus* pericula quæque imminent.

70. *De Puero, & Fortunâ.*

1. CUm Puer quidam juxta puteum dormiret, Fortuna illuc accedens, illum excitavit, inquiens;

2. Surge, & *hinc ocyus abi*; quippe in puteum ſi caderes, non *tuam inſci-entiam*, ſed me Fortunam omnes accuſarent.

71. *De*

71. Of the Mice, and the Cat.

1. A *Cat perceiving, that there were many mice in a certain house, went thither, and* catching sometimes one, and sometimes another, she killed a great many and ate them.

2. *But when the mice saw they were wasted every day, being got all together, they said with themselves:*

3. For the future, *we must not* go down below, *if we would not be all destroyed, but we must* tarry *here* above, *whither the cat cannot come.*

4. *But the Cat, when she understood the mice's plot, counterfeiting her self to be dead,* hang'd her self by the hinder feet about a post, *which was fastned to the wall.*

5. *One of the mice* peeping down from above, *as soon as it knew it was the cat,* said not unwittily:

6. *Ho friend, if I knew for certain that thou were the cat, I would not come down.*

7. Mor. *The fable signifieth, that a discreet man, if he be once deceived, doth no more trust* glossing and dissembling men.

72. Of the Ape, and the Fox.

1. AN *Ape* danced so neatly *at a meeting of the brute beasts, that he was presently made King,* by the consent of almost all.

2. *But the Fox envying him, as he led the ape thither, where he had seen flesh laid in a trap in a ditch, he said to him.*

3. *In this place a treasure is hid, which,* by the Law, *belongeth to Kings.*

4. *Wherefore seeing it is thine by Law,* do thou thy self take it.

5. *The Ape coming hastily thither, by the fox's perswasion,* as soon as he perceived himself caught in the trap, blamed the fox roundly, *which had beguiled him.*

6. *The fox said to him* prettily, *O thou fool, who thou hatest, when fortune had advanced thee, that thou were worthy to rule over others.*

7. Mor. *The fable signifieth, that he that rashly sets upon any thing, doth* rashly fall into trouble, *and* is laughed to scorn by every body.

73. Of the Hart, and the Lion.

1. W*Hen the Hart* was very thirsty, *he went to a spring; and as he drank, espying his shadow in the water, he was very glad at the* greatness of his horns, and their knaggedness; *and afterwards looking at his feet, and his legs* he was too too sad.

2. Whilst he pondered on these things, *behold a Lion appeareth, and pursueth the Hart.*

3. *But the Hart* running away, *did* far out-strip *the lion through the plain fields.*

4. *For they say, the strength of stags consist in their feet, and the strength of a lion stands in his courage.*

5. *As long therefore as the lion pursued the hart through the plain grounds,* he could not overtake him.

6. *But* it fell out by chance, *that the hart entred into a wood, where when he could not run away,* his horns being intangled among it the boughs, *when, being caught by the lion, he saw he was like to die;*

7. *We*

71. De Muribus, & Cato.

1. DOmo quâpiam quòd perplures forent mures, catus præsentiens, illuc accessit; atque *nunc unum, nunc alium capiens, complures interimendo comedit.*

2. Verùm mures cùm se in diem consumi perspicerent, ad unum coacti inquiunt secum;

3. *De cætero inferiùs* non esse *descendendum* si nolumus perditum iri omnes, sed hic *superius manendum*, quo catus ascendere non potest.

4. At catus, consilio murum percepto, simulans se mortuum esse, *posterioribus pedibus se ad palum suspendit*, qui fixus parieti erat.

5. E muribus quispiam *deorsum acutè perspiciens*, ut catum esse cognovit, *haud insacetè ait*;

6. Heus amice, si te fe'em esse certò scirem, deorsum minimè descenderem.

7. *Mor.* Fabula significat, quòd vir prudens, semel si fallitur, *fictis & simulatis hominibus* non ampliùs fidit.

72. De Simiâ, & Vulpe.

1. APud brutorum animalium concilium, simia ita *appositè saltavit*, quòd *omnium ferè consensu* rex statim fuit creatus.

2. At vulpes invidens ei, ubi viderat carnes laqueo in foveâ sitas, illuc simiam ut duxit, inquit ad eam;

3. Hic, thesaurus absconditus est, qui *ex lege* spectat ad reges.

4. Quare cùm tuus ex lege sit, *tute ipse capias illum.*

5. Simia vulpis suasu illuc temerè accedens, *ut se captum laqueo sensit, vulpem acriter accusat*, quæ dolo se deceperat.

6. Ei vulpes *haud illepidè* ait; Heus stulta, quæ, cùm fortuna te extulisset, dominari cæteris jam te putabis dignam.

7. *Mor.* Fabula significat, quòd *qui temerè quippiam aggreditur, temerè in adversa incidit*, ac *vulgo ridiculus est.*

73. De Cervo, & Leone.

1. CErvus *vehementi siti* cùm *vexaretur*, ad fontem proficiscitur: dumque potat, suam in aquâ prospiciens umbram, valdè lætatus est *magnitudine cornuum*, ac *ramositate* deinde pedes, & crura perspiciens, *nimium* tristatus est.

2. *Hæc dum animo vertit*, ecce leo apparet, ac cervum persequitur.

3. At cervus *fugam arripiens*, leonem per campos *longè anteibat.*

4. Dicunt enim cervorum vires consistere in pedibus, ac leonis in animo stare robur.

5. Quousque igitur leo per campos sequutus est cervum, *eum assequi non potuit.*

6. *Casu* verò *contigit* cervum nemus intrare, ubi *cornibus ad ramos implicitis* cùm fugere non posset, à leone captus, quum se moriturum videret;

7. He-

7. *Wo is me, poor wretch, quoth he, who, having joyed in my horns, am undone by my very horns.*

8. Mor. *The fable ſignifieth, that* thoſe things often do us hurt, which we think are likely to do us good.

74. Of the Husbandman, and the Stork.

1. A *Husbandman* ſet ſprints in his ground, *to catch the cranes and geeſe, which continually fed on his ſown corn.*

2. *But* together with them he catcht a ſtork, *which being* held by the leg, *intreated the husbandman, that he would looſe her, and let her go, forasmuch as ſhe was not a crane, nor a* gooſe to ſee to, *but a ſtork, the moſt dutiful of birds, which alwaies obeyeth her parents, and never forſakes them in their old age*

3. *But the husbandman ſmiling, ſaith,* Thoſe things that thou ſayeſt, are not unknown to me.

4. *For* I perceive well enough who thou art.

5. *But ſeeing thou art catcht with theſe, thou muſt alſo die with theſe.*

6. Mor. *The fable ſignifieth, that he that is taken in any fault with naughty people,* is puniſhed as well as they.

75. Of the Lamb, and the Woolf.

1. A *Lamb being in a houſe that was well ſhut, when it ſaw the woolf comming to him,* miſcalled him, and reviled him.

2 But *the woolf ſaid unto him,* Not *thou, but the place, that is inacceſſible, revileth me.*

3. Mor. *The fable ſignifieth, that place and time often make cowards bold.*

76. Of *Jupiter*, and the Crow.

1. JUpiter *being deſirous to make a King over the flying creatures,* appointed a day of meeting *for the birds, that he that was the faireſt might be ſet* King *over them.*

2. *Which thing the Crow perceiving aforehand, and* being privy to his own uglineſs, *having gathered others feathers* from here and there, *he* trickt himſelf up, *and made himſelf the fineſt of them all.*

3. The day appointed comes, *the birds come to the meeting.*

4. *When* Jupiter *had a mind to make the crow king over the birds, for his fineneſs, the birds took it ill, and* every one plucked her own feathers from the crow.

5. *But the crow* being bereft of others feathers, remained a crow at the laſt, as ſhe was before.

6. Mor. *The fable ſignifieth, that he that dependeth on other mens things, when they are loſt,* it will clearly appear to every body what he is.

77. Of a Trumpeter.

1. A *Trumpeter* alarumed the army to fight by the ſound of his trumpet.

2. *Being afterwards* taken *by the enemies* by an ambuſh, *he* cried out with a lamentable voice:

3. *Do not ye kill me,* to no purpoſe, and in vain.

4. *Truly I doe not fight, nor have I any thing but this trumpet.*

5. *They*

7. Heu me miſerum, inquit, qui cornibus gaviſus, ipſis cornibus pereo.

8. *Mor.* Fabula ſignificat, quòd *quæ putamus nobis profutura, ea nobis ſæpius obſunt.*

74. *De Agricolâ, & Pelargo.*

1. AGricola *laqueos in agro tetendit*, ut grues & anſeres venaretur, qui ſata ſua continuò depaſcebant.

2. At *ſimul cum illis venatus eſt pelargum*: qui *pede tentus* rogat agricolam, ut eum ſolvat, miſſumque faciat, cùm non ſit grus, nec *ſpecie anſer* ſed pelargus, avium piiſſimus, qui parentibus ſemper deſerviat, nec illos in ſenectâ deſerit unquam.

3. At agricola ſubridens ait, *Quæ dicis, haud me fugiunt.*

4. Nam *qui ſis probè teneo.*

5. Sed cum his ſimul captus cùm ſis, cum his quoque ſimul moriendum.

6. *Mor.* Fabula ſignificat, quòd qui cum improbis quopiam deprenditur crimine, *pari pœnâ pleſtitur cum illis.*

75. *De Agno, & Lupo.*

1. AGnus in domo bene clauſa exiſtens, cùm lupum ad ſe venientem perſpicit, *illum convitiis, & maledictis perſequitur.*

2. Ad lupus inquit ei, Non tu, ſed locus inacceſſibilis mihi convicia dicit.

3. *Mor.* Fabula ſignificat, quòd locus & tempus faciunt timidos perſæpe audaces.

76. *De Jove, & Corvo.*

1. JUpiter volatilibus regem creare volens, *diem conſilii* avibus *indixit*, ut, qui ſpecioſior eſſet, rex illis conſtitueretur.

2. Quam rem præſentiens corvus, ac *ſuæ deformitatis conſcius*, pennis aliorum *hinc inde* collectis, *ſe decoravit*, ac ſpecioſiſſimum omnium ſe reddidit.

3. *Adeſt dies præfinitus*, veniunt ad concilium aves.

4. *Jupiter* corvum, ob pulchritudinem, quum regem avibus creare vellet, id aves indignè ferentes, *quæque ſuas à corvo extrahunt pennas.*

5. At corvus *alienis pennis quum eſſet exutus, corvus, ut erat, dedecus remanſit.*

6. *Mor.* Fabula ſignificat, quòd qui de rebus pendet alienis, illis amiſſis, *quiſnam ille ſit, cuique liquido patet.*

77. *De Tubicine quodam.*

1. TUbicen quidam, *tubæ ſonitu, pugnatum ciebat exercitum.*

2. Ab hoſtibus deinde *per inſidias captus, miſerandâ voce clamabat.*

3. Ne *abs re ac fruſtrâ* occidere me velitis.

4. Ego quidem non pugno, nec præter tubam quippiam aliud poſſideo.

5. Qui

5. *They that* led him away bound prisoner, spake *thus to* him again on the other side:

6. For this very thing *thou art to be thought more worthy death, because thou refusest* to fight hand to hand *with the enemy, and* settest on others to fight *by the sound of thy trumpet*

7. Mor. *The fable signifieth, that* they are more smartly to be punished, *who, though they do not wrong themselves, yet* set on others to do wrong.

78. Of the Smith, and the Dog.

1. A *Smith had a dog, which always slept whilst he himself* struck the iron; *but when he went to meat, the dog presently got up, and* ate what was thrown down under the table, were it bone, or other such things, without any more ado.

2. *Which thing the Smith winking, he said to the dog:*

3. *Alas poor man,* I know not what I should do; *for whilst I strike the iron,* thou continually sleepest and liest idle: *Again, when I begin to eat, thou presently risest, and* fawnest upon me.

4. Mor. *This fable signifieth, that* sloathful and drousie persons, *that* live upon other folks labours, are severely to be punished.

79. Of a Mule.

1. A *Mule being fed fat with too much barley,* grew wanton, because she was too fat, *and said with her self*

2. *A horse was my sire, which was* a very good courser; *and I am* like him in all things.

3. A little after it fell out, *that the Mule was* to run full speed; *but when she tired* in the race, *she said;*

4. *Woe is me, poor wretch, who thought I had been a horses daughter;* but *now I remember, that an asse was my sire*

5. Mor. *The fable signifieth, that* fools forget themselves in prosperity; *but in adversity, they oftentimes* see their own errours.

80. Of the Tunie, and the Dolphine.

1. A *Tunie, when a Dolphine pursued it,* fetching a great leap with a noise, *was tossed by a great wave upon an Island; and the Dolphine too was carried by the same wave upon the same rock, whilst it thought to catch the Tunie*

2. *The Tunie turning her self, when she saw the Dolphine* gasping, *said with her self:*

3. It doth not much trouble me to die, seeing *I see* the causer of my death *to die with me.*

4. Mor. *The fable signifieth, that any one beareth adversity more lightly, when he seeth the like usurs of his adversity* to be troubled with the like.

81. Of a Physitian.

1. A *Physician, when a sick man chanced to die, whom he had in cure, said to them* that carried him to be buried.

2. *If that man had kept himself from wine, and* made use of clysters, *he would not have died.*

3. One

5. Qui cum *victum ducebant*, hujuſmodi *verba contrà reddiderunt.*

6. *Hanc ob rem* morte dignior es judicandus, quòd, cum hoſtibus *manum conſerre* devitas, *alios* ſonitu tubæ *ad pugnam hortaris.*

7. *Mor.* Fabula ſignificat, quòd *graviori pœnâ ſunt judicandi*, qui, cùm ipſi injuriam non agunt, *alios ad injuriam agendum impellant.*

78. *De Fabro, & Cane.*

1. FAber quidam canem habebat qui dum ipſe *ferrum cuderet*, continuò dormiebat; quum verò manducabat, canis ſtatim ſurgebat, & *quæ ſub menſâ erant dejecta, ceu oſſa, & alia hujuſmodi, ſine morâ corrodebat.*

2. Quam rem animadvertens faber, ait ad canem.

3. Heus miſer, *quid faciam neſcio*, qui dum ferrum cudo, *continuo dormis, & ſegnitie teneris*; rurſus quum dentes moveo, ſtatim ſurgis, & *caudam mihi applaudis.*

4. *Mor.* Fabula ſignificat, quòd *ſocordes & ſomnolenti*, qui *ex aliorum vigilum laboribus, gravi menſurâ ſunt coercendi.*

79. *De Mulâ quadam.*

1. MUla quædam, nimio hordeo pinguis effecta, *nimiâ pinguedine laſcivie-bat*, ſecum inquiens:

2. Pater mihi equus fuit, qui *curſu celerrimus* erat, & *ego ei per omnia ſum ſimilis.*

3. *Parùm pèſi* contigit, quòd oportuit mulam *quantùm potuit currere*; ſed cùm *curſu ceſſavit.*

4. Heu me miſeram, inquit, quæ me equi filiam eſſe putabam, at nunc memini aſinum mihi patrem fuiſſe.

5. *Mor.* Fabula ſignificat, quòd *ſtulti in proſperis ſeipſos dediſcunt*; ſed in adverſis, *ſuos perſæpè recognoſcunt errores.*

80. *De Thynno, & Delphino.*

1. THynnus, quum cum delphinus perſequeretur, *magno elatus impetu* ac ſtridore, à vehementi fluctu in Inſulam defertur; eundemque in ſcopulum, à fluctu eodem, delphinus, dum ſe putat capere thynnum, ipſe quoque defertur.

2. Thynnus converſus, quum delphinum *expirantem animam* perſpicit, ſecum ipſe ait;

3. *Mors mihi moleſta admodum non eſt, ex quo mortis authorem* mori ſimul mecum perſpicio.

4. *Mor.* Fabula ſignificat, quòd quivis adverſa leviùs fert, cùm adverſitatum authores *eadem adverſitate opprimi* perſpicit.

81. *De Medico quodam.*

1. MEdicus quidam, quum, quem curaret ægrotum, eum mori contingeret; *efferentibus funus* aiebat.

2. Vir iſte ſi ſe vino abſtinuiſſet, & *clyſteriis uſus fuiſſet*, cum mori non contigiſſet.

3. One of those that were there, said wittily *to the Physician:*

4. *Ho Doctor, that advise should have been given, when it might have done good; not now,* when it can do no good at all.

5. Mor. *The fable signifieth, that when advice doth no good, to give it at that time, is indeed to befool a friend.*

82. Of the Fowler.

1. A *Fowler* went a birding, with twigs and bird-lime; *and when he saw a Throstle sing above, upon the bough of a tree, he* set up his lime-wands *to catch her.*

2. *But as he went,* he trode on a viper with one foot; *and being bitten by it, when he perceived himself ready to faint, because of the poison;*

3. *He sighed, and said, Wo is me poor man; for whilst I hasted to catch another, another hath pursued me to death.*

4 Mor. *The fable signifieth, that we oftentimes our selves suffer from another those things, which we endeavour to do against others.*

83. Of the Beaver.

1. THe *Beaver is a four-footed living creature, which maintaineth it self in fens;* its stones are said to be good for sundry cures.

2. *And therefore when any one pursueth him,* being not ignorant of the reason why he is pursued, *and trusting to the swiftness of his feet,* he runs away as fast as he can, until *he come safe to a place, that he may not be seen.*

3. *And there cutting off his stones, he throweth them at the hunters, when they come near him, and* by that means acquits himself from the hunters.

4. Mor. *The fable signifieth, that a wise man* leaveth nothing unassayed, *that he may acquit himself from dangers.*

84. Of a Boy that kept Sheep.

1. A *Boy, when he kept sheep in* a plain place, *often cried out,* Do you hear? O! help me against the woolves.

2. The plowmen *that were thereabout,* leaving their plowing, *and running to help him, and finding that there was nothing,* fall again to their work.

3. *When the boy had done this* a many times, to make sport; *behold, when the woolf came* for certain, *the boy* calls out in earnest, that some body would come and help him.

4. *When the husbandmen,* thinking that it was not true, *went not to help him, the woolf easily worried the sheep.*

5. Mor. *The fable signifieth, that* he that is known to lye, is not afterwards believed, when he speaketh the truth.

85. Of the Crow, and the Fox.

1. A *Crow, when she had snatch'd up* a piece of flesh, sat upon a tree.

2 *A fox seeing her, and being desirous to have the flesh for himself,* sets up on her with a wile.

3. *As he stood therefore under the tree, he began to commend the crow,* saying;

3. *Ex his qui aderant quiſpiam,* medico *haud infacetè ait?*

4. Heus medice, iſta conſilia, quum prodeſſe quibant, dicenda fuerunt; non *nunc, quum nihil valeant prodeſſe.*

5. *Mor.* Fabula ſignificat, quòd ubi haud prodeſt conſilium, id eo tempore dare, eſt ſane amicum deludere.

82. *De Aucupe.*

1. AUceps *aucupatum calamis, viſcoque tetendit,* & cùm turdum canere arboris deſuper aſpexit, ut eam caperet, *calamos erexit.*

2. At inter ambulandum, *pede altero viperam calcavit*; morſuſque ab eâ, quum jam ob venenum ſe deficere præſenſit;

3. Heu me miſerum ingemuit, qui dum alium capere feſtino, alter ad mortem me eſt aucupatus.

4. *Mor.* Fabula ſignificat, quòd quæ contra alios facere nitimur, ea perſæpe ab alio ipſi patimur.

83. *De Caſtore.*

1. CAſtor eſt animal qu drupes, qui in paludibus ſe nutrit; ejus *teſtes variis medelis utiles eſſe dicuntur.*

2. Itaque cum quiſpiam cum ſequitur, *ſuæ perſecutionis cauſam non ignorans,* pedum velocitati fidens, *quantum poteſt fugit, usque quoad* locum, nè videatur, ſalvus deveniat.

3. Atque ibi teſtes excidens, in venatores, cùm ſibi appropinquant, projicit, & *iſto pacto à venatoribus ſe eripit.*

4. *Mor.* Fabula ſignificat, quòd ſapiens, ut à periculis ſe eripiat, *nihil intentatum deſerit.*

84. *De Puero oves paſcente.*

1. PUer quidam quum oves *eminentiori in loco* depaſceret, ſæpiùs clamabat; *Heus, ô, à lupis mihi ſuccurrite.*

2. Qui circum aderant *cultores agrorum, cultum omittentes,* ac illi occurrentes, atque nihil eſſe comperientes, *ad opera ſua redeunt.*

3. Quum *pluries* puer id *joci cauſâ* feciſſet, ecce, cùm lupus *pro certo* adeſſet puer *ut ſibi ſuccurratur, ſeriò clamat.*

4. Agricolæ *id verum non eſſe putantes,* cùm minimè occurrerent, lupus oves facile perdidit.

5. *Mor.* Hæc fabula ſignificat, quòd *qui cognoſcitur mentiri, ei veritatem dicenti poſtea non creditur.*

85. *De Corvo, & Vulpe.*

1. COrvus, cùm *carnium fruſtum* rapuiſſet, *arborem quandam ſuperſedit.*

2. Vulpes eum ſuſpiciens, atque carnes ſibi cupiens, *illam arte aggreditur.*

3. Stans igitur ſub arbore, corvum laudare cæpit, aiens;

4. *O what a great bird is this! how brave!* what a bird of prey! *how fair!*

5. *It was fit that this should have been the King of Birds.*

6. *For,* she hath every thing more stately than other birds, *if she had but a voice.*

7. *As the crow being puft up with these commendations, and* not being able to endure any longer, *to be said to be dumb,* croaked with a loud voice, *the flesh fell on the ground.*

8. *When the fox had snatcht it up, he turned himself to the crow, and saith;*

9. *O crow,* thou hast every thing handsome, if so be thou didst not want wit.

10. Mor. *The fable signifieth, that they that believe flatterers too much, do oft* fall into those miseries, which they do not think on.

86. Of the Dog, and the Woolf.

1. WHen a *Dog slept before the hall, a Woolf came upon him, and caught him presently; and when he would have killed him, the dog intreated him, that he would not kill him, saying;*

2. Good master woolf, *do not kill me now; for, as you see, I am but thin, and slender, and lean.*

3. *But my Master is like* to make a wedding ere long, *where, if you will but tarry for me a little, I, having fed daintily, and become fatter,* shall be then better for thee.

4. *The woolf trusting these words, let the dog go.*

5. *When the woolf coming a few dayes after, found the dog sleeping at home, he stood before the Hall, and* wished *the dog* to perform his promise to him.

6. *But the dog* said wittily, *Oh woolf, if ever thou find me* hereafter *before the Hall, tarry for the wedding no longer.*

7. Mor. *The fable signifieth, that a wise man, when once he hath avoided danger, doth ever after take heed of it.*

87. Of the sick-Raven.

1. WHen a *Raven was sick, he intreated his dam, to pray to the gods for his recovery, saying:*

2. *Mother, do not weep, but rather pray to the gods, to restore my health.*

3. *His mother answered him quickly, Which of the gods, dost thou think, will be mercifull unto thee, seeing there is none from whose altars thou hast not snatched away holy things.*

4. Mor. *The fable signifieth, that he that offendeth any body in prosperity, can find no man his friend in adversity.*

88. Of the Dog, that carried the flesh.

1. AS *a Dog carried a piece of flesh in his mouth, and went over a river, when he saw the shadow under the water, he thought it was another dog, that carried more flesh.*

2. *And therefore* he let *that flesh which he carried,* go under the water, *and moved himself to catch the shadow; but he lost the flesh and the shadow both together, which indeed were nothing.*

3. Mor. *The fable signifieth, that out of a desire of having alwaies more, we*

do

4. O quàm magna avis eſt hæc! quàm ſpecioſa! *quàm venatrix!* quàm formoſa!

5. Hanc decuit eſſe avium Regem.

6. Nam, *omnia regia ſupra alias aves illi ſunt*, ſi modo vocem haberet.

7. His laudibus corvus inflatus, & dici mutus *haud valens pati ulteriùs*; dum *magnâ voce crocitat*, carnes humi decidunt.

8. Illas cùm vulpes rapuiſſet, converſa inquit ad corvum;

9. Heus corve, *omnia decora tenes, modò mente non careres.*

10. *Mor.* Fabula ſignificat, quòd qui adulatoribus nimiùm credunt, hi, *quæ non putant, in adverſa ſæpius incidunt.*

86. *De Cane, & Lupo.*

1. CAnes quum ante aulam dormiret, lupus ſuperveniens eum ſtatim cepit; & cum ipſum occidere vellet, canis ne eum occideret, rogavit inquiens.

2. *Here mi, lupe*, nunc occidere me noli; nam, ut vides, tenuis ſum, & gracilis, & macilentus.

3. Sed herus meus *nuptias in proximo facturus eſt*, ubi ſi parùm mè expectas, ego opiparè manducans, atque pinguior factus, *ero tibi utilior.*

4. Lupus his verbis fidem habens, canem dimiſit.

5. *Paucos poſt dies* lupus accedens, quum canem domi dormientem reperit, ſtans ante aulam, canem *rogat ut ſibi promiſſa præſtet.*

6. Et canis *haud ruſticè inquit*, Heus lupe, ſi ante aulam *de cætero* me ceperis, haud amplius nuptias expectes.

7. *Mor.* Fabula ſignificat, quòd ſapiens cùm periculum vitavit, ab illo poſtea continuò cavet.

87. *De Corvo ægroto.*

1. COrvus cùm ægrotaret, matrem rogavit, ut pro ſuâ ſanitate deos precaretur, inquiens:

2. Mater, noli plorare, ſed deos *potius* precare, ut ſanitatem mihi reſtituant.

3. Ei mater citò reſpondit, Quem deorum tibi fore propitium putas è cùi nullus ſit è cujus aris ſacra non rapueris.

4. *Mor.* Fabula ſignificat, quòd qui in proſperitate quemvis offendit, in adverſis amicum ſibi reperiret neminem.

88. *De Cane carnes portante.*

1. CAnis ore ferens carnes, ac flumen tranſiens cùm ſub aqua umbram proſpexit, putavit alium eſſe canem, qui plus carnium deferret.

2. Itaque quas ipſe ferebat, eas *carnes ſub aquas ire demiſit*, &, ut umbram caperet, ſe movet, ſed carnes & umbram, quæ ſanè nihil erant, ſimul perdidit.

3. *Mor.* Fabula ſignificat, quòd cupiditate plus ſemper habendi, quæ

ſometimes looſe the things which we enjoy.

89. Of the Lion, and the Frog.

1. *When a Lion had heard a frog croaking big, thinking that it had been ſome great living creature, he turned himſelf back, and ſtanding ſtill a little, he ſaw the frog comming out of a pond; which, he being in a chaſe, preſently trode under his feet, ſaying:*

2. *Thou ſhalt cauſe no living creature any more, by thy big voice, to ſtand and look at thee.*

3. Mor. *The fable ſignifieth,* that nothing is ſound with talkative perſons, but a tongue.

90. Of the old Lion.

1. *When a Lion was grown old, and was not able to ſeek his living, he deviſed a way, how he might not want maintenance.*

2. *He went therefore into his den, and laid him down, and* made as though he were very ſick.

3. *The living creatures thinking, that he was verily ſick,* came to him, to ſee how he did; *which the lion catching, devoured one by one.*

4. *When he had now killed a many living creatures, the fox, afeer he knew the cunning of the lion,* came to the mouth of the cave, *and, as he ſtood without, asked the lion, How he did.*

5. *The lion made him a kind anſwer, and ſaid, Daughter fox, why do you not come in to me?*

6. *The fox ſaid to him* wittily, *Becauſe indeed, Maſter, I ſee many footſteps of living-creatures going in, but I ſee none of them that come forth.*

7. Mor. *The fable ſignifieth, that a wiſe man, that foreſeeth eminent dangers, doth eaſily avoid them.*

91. Of the Lion, and the Bull.

1. *A Lion purſuing a huge bull* in a treacherous manner, *when he came near him, invited him to ſupper, ſaying:*

2. *Friend, I have killed a ſheep, you ſhall ſup with me to day, if you pleaſe.*

3. *The Bull being ready to do as the lion would have him; as they ſat down, when he ſaw many* cauldrons, and *many great* ſpits *ready, and that the lion had no ſheep there, he went away preſently; whom the lion ſeeing to go away, asked him, why he went away?*

4. *And the bull anſwered him* wittily, I do not go away for nothing, *ſeeing I ſee things prepared, not to dreſſe a ſheep, but a bull.*

5. Mor. *The fable ſignifieth,* that the ſleights of wicked men are not unknown to wiſe men.

92. Of the Lion, the Aſſe, and the Fox.

1. *A Lion, an Aſſe, and a Fox,* having made an agreement among themſelves, *went a hunting.*

2. *And when they had got a great deal of prey, the lion bids the aſs to divide the prey.*

3. *When*

tentemus, ea sæpe perdimus.

89. *De Leone. & Ranâ.*

1. EO, cùm *ranam magni loquacem* audiret, putans aliquod magnum animal esse, *se retrò vertit*, parumq; stans ranam è stagno exeuntem videt; quam indignabundus statim *pedibus calcavit*, aiens;

2. Nullum amplius, ut te perspiciat, animal clamore movebis.

3. *Mor.* Fabula significat, quòd *apud verbosos præter linguam nihil reperitur*

90. *De Leone sene.*

1. EO cùm senuisset, *nec victum sibi quærere posset*, *viam machinatus est*, qui alimenta haud sibi desint.

2. Ingressus igitur speluncam, *graviter ægrotare* jacens *se simulabat.*

3. Animalia illum verè ægrotare putantia, *visitandi gratiâ ad eum accedebant*; quæ leo capiens, singulatim manducabat.

4. Cùm multa animalia jam occidisset, vulpes leonis cognita arte *aditum speluncæ* accedens, leonem quo valeat pacto, exteriùs stans, rogat.

5. Ei leo blandè respondens, ait; Vulpes filia, cur non intrò ingrederis ad me?

6. Ei vulpes *non illepidè* dixit; Quoniam, here mi, animalium ingredientium perplura equidem vestigia cerno, sed egredientium vestigia nulla.

7. *Mor.* Fabula significat, quòd homo prudens, qui pericula imminentia providet, illa facilè devitat.

91. *De Leone, & Tauro.*

1. EO ingentem taurum *per insidias* sequens, cùm prope accessit, eum vocavit ad cœnam, in quiens:

2. Amice, ovem occidi, hodie mecum, si placet, cœnabis.

3. Taurus leoni morem gerens, ut discubuerint, cùm multos *lebetes*, nec non magnos & plures *obeliscos* paratos conspiceret, & ovem illi in ullum adesse, è vestigio abiit; quem leo abeuntem perspiciens, cur abiret rogavit.

4. Et taurus *haud inurbanè* respondit; *Non de nihilo equidem abeo*, cùm instrumenta non ad ovem, sed ad taurum coquendum videam esse parata.

5. *Mor.* Fabula significat, quòd *homines prudentes minimè lateant improborum artes.*

92. *De Leone, Asino, & Vulpe.*

1. EO, asinus, & vulpes, *conflatâ inter se societate*, venatum exeunt.

2. Cumque multam prædam cepissent, leo asino mandat, ut prædam dividat.

3. *When the aſſe had divided it into three equal parts,* he gave his fellows leave to chooſe which they would.

4. *Which diviſion, the lion* taking in a ſnuff, *and* gnaſhing with his teeth, *he depoſed him from dividing; and bad the fox, that he ſhould divide the prey*

5. *But the fox, laying thoſe three parts into one, and leaving for himſelf none of the prey apart, gave the lion all.*

6. *Then quoth the lion to the fox, WHo taught thee to divide?*

7. *The fox ſaid on a ſuddain, The Aſſes danger taught me to do it.*

8. Mor. *The fable ſignifieth, that* other mens dangers makes men more wary.

93. Of the Lion, that loved a Country-man's daughter.

1. A *Lion loved a Country man's daughter.*

2. *And foraſmuch as he deſired to have her, he intreated the maids father, that he would conſent, that ſhe ſhould be married to him.*

3. *The country man ſaid to him, that he would by no means conſent, that his daughter ſhould be married to a beaſt.*

4. *When the lion* frowned, *and gnaſhed his teeth, the country man changed his reſolution, and ſaid, That he deſired that his daughter ſhould be married to him, ſo that he would but firſt pull out his teeth, and pare his pawes; becauſe the maid was much affrighted with thoſe things.*

5. *After the lion did that, out of too much love, he went to the country-man, and deſired his daughter might be given him.*

6. *But the country-man, when he ſaw the lion diſarmed of his pawes and teeth, took up a cudgel, and purſued him with many blowes.*

7. Mor. *The fable ſignifieth, that* he that commits himſelf to his enemies, is quickly undone.

94. Of the Lioneſs, and the Fox.

1. W*Hen the Lioneſſe was often upbraided by the Fox, that ſhe* brought but one whelp onely at every litter, *ſhe ſaid,* One *indeed, but a Lion.*

2. Mor. *The fable ſignifieth, that gallantry doth not conſiſt in the abundance of things, but in the worth.*

95. Of the Woolf, and the Crane.

1 W*Hen the woolf was a great while troubled, with a bone that ſtuck in his throat;* he offered the crane a fee, *if he would pull it out of his throat.*

2. *After the crane had pulled the bone out of his throat, with his bill,* he demanded the fee that was promiſed him.

3. *The woolf ſmiling at him, and withall* wheting his teeth, *ſaid:*

4. *It ought to be a ſufficient fee for thee, that thou haſt pulled thy head out of a woolfs mouth, without hurting.*

5. Mor. *The tale ſignifieth, that amongſt wicked perſons,* it is taken for no ſmall requital, *if one* receive no harm for his good ſervice.

3. Aſinus cùm eam in tres partes æquales eſſet partitus, *optionem capiendi ſecis dedit.*
4. Quam partitionem leo *indignè ferens*, ac *dentibus frendens*, à diviſione depoſuit eum, mandavitque vulpi, ut prædam ipſa partiretur.
5. At vulpes illas tres partes in unum colligens, ac prædæ nihil ſibi ſeorſum relinquens, leoni omnia tradidit.
6. Tunc leo vulpi ait, Quis te partiri docuit?
7. *Inquit* ex tempore vulpes, Aſini periculum id me facere inſtruxit.
8. *Mor.* Fabula ſignificat, quod *aliorum pericula homines faciunt cautiores.*

93. *De Leone, cujuſdam ruſtici filiam amante.*

1. LEo cujuſdam ruſtici filiam amabat.
2. Illam cùm habere cuperet, patrem virginis rogavit, ut ſibi nubere ipſam aſſentiretur.
3. Ei ruſticus ait, nullo pacto ſe aſſenſurum eſſe, quòd filia beſtiæ nubat.

4. Cùm leo *torvè aſpiceret*, ac dentibus frenderet, ruſticus mutato conſilio ait, Se cupere ei filiam nubere, modò dentes & ungulas prius cædat, evellatque; quoniam virgo illis rebus longè terreretur.

5. Leo, id poſtquam præ nimio amore fecit, ruſticum adiens, filiam ſibi dari poſtulat.
6. At ruſticus, leonem, cùm ungulis & dentibus perſpicit inermem, arrepto fuſte, illum frequens pulſando proſequitur.
7. *Mor.* Fabula ſignificat, quòd *qui inimicis ſe committit, de facili perit.*

94. *De Leænâ, & Vulpe.*

1. LEæna, cùm à vulpe ſæpe exprobraretur, quòd *quolibet partu unum duntaxat pareret catulum*, ait; Unum ſanè, at, pòl, Leonem.
2. *Mor.* Fabula ſignificat, quòd pulchritudo haud in copiâ rerum, ſed in virtute conſiſtit.

95. *De Lupo, & Grue.*

1. LUpus in guttureo ſſe retento, cùm longè cruciaretur, *grui pretium obtulit*, ſi illud è gutture extraheret.
2. Grus, roſtro, cùm os è gutture extraxit, *pretium ſibi promiſſum expoſtulat.*
3. Ei lupus ſubridens, ſimulque *acuens dentes*, ait;
4. Satis pretii tibi eſſe debet; quòd ex lupi ore caput ſine læſione eduxeris.
5. *Mor.* Fabula ſignificat, quòd apud improbos *gratitudo non parva habetur*, ſi *pro obſequio* quis *detrimentum* non *recipit.*

96. Of the Woolf, and the Lamb.

1. WHen a woolf had found a lamb going astray, he took it, not by strong hand, but sought an occasion either by hook or crook, to eat it.

2. Therefore, he said thus to the lamb, Thou hast done me an abundance of wrong, this long time together.

3. The lamb sighed, and said, How can that be, seeing I am but very newly come into the light.

4. The woolf said again, Thou hast spoiled me a field, in eating it up.

5. The lamb said, I could not do that, seeing I wanted teeth.

6. The woolf said again, Thou hast drunk of my well too

7. And, quoth the lamb, How could that be, seeing I have not yet drunk water, by reason of my age; but my mothers milk is yet my bread and drink.

8. The woolf at the last being moved with anger, saith, Although I cannot resolve thy arguments, yet I resolve to have a dainty supper. And he took the lamb and ate him.

9. Mor. The fable sheweth, that reason and truth have no place with wicked men.

97. Of the two Cocks, that fought one with another.

1. TWo Cocks fought in the Country, one with another.

2. He that had been the first leader of the hens, when he was beaten by the other, hid himself for shame.

3. But the other being proud of the victory, flew presently upon the top of the house, and gave notice by the great clapping of his wings, and by his crowing, that he had overcome his rival in fighting, and that he triumphed over his adversary.

4. Whilst, being full of his brags, he crackled on these and such like matters; behold, an Eagle, wanting meat, flying from aloft, catcheth the cock in his talons, and carried him for food to her young ones.

5. Which thing, the cock that had been beaten, seeing, he came abroad, as it were triumphing over his adversary, and enjoyed the hens freely himself alone.

6. Mor. The tale signifieth, that he that trusteth prosperity too much, doth often fall head long into adversity.

98. Of a Fortune-teller.

1. A Fortune teller, in the open market-place of a city, told every one his fortune.

2. Being therefore compassed about with a great throng of people, as he told one or other their fortune, news was brought him, that his goods were stollen away out of his house.

3. Which when he had heard, as he made haste away home, one met him, and said to him, in a jeer:

4. How camest thou to be ignorant of thy own fortune, whilst thou toldest others what was like to come to passe?

5. Mor. The fable signifieth, that wicked men blame others, and mind not to know their own faults.

96. *De Lupo, & Agno.*

1. LUpus, cùm agnum inveniſſet errantem, eum non cepit fortiſſimâ manu; ſed *cauſam quæſivit, quo jure, vel injuriâ* eum comederet.
2. Igitur agno *verba hujuſmodi fecit, Tu mihi abunde jam diu intuliſti injurias.*
3. Agnus gemendo ait, *Quomodo id fieri potuit,* cùm unperrimè venirem ad lucem.
4. Lupus denuò ait; Agrum mihi paſcendo devaſtaſti.
5. Agnus inquit, cum dentibus etiam carens, id facere nequivi.
6. Lupus rurſum ait, ex meo quoque fonte bibiſti.
7. Et inquit agnus, *Quo pacto id fieri potuit,* quum aquam *ex ætate* nondum biberim, ſed *lac matris* cibus & potus adhuc mihi ſit?
8. Lupus demùm *irâ concitus* ait, Licet tua ſolvere nequeam argumenta, *tenere* tamen *opiparè intendo*; agnumque cepit, ac illum manducavit.
9. *Mor.* Fabula ſignificat, quòd apud improbos ratio & veritas locum non habent.

97. *De duobus Gallis, inter ſe certantibus.*

1. DUo galli inter ſe ruri certabant.
2. Qui gallinarum prior dux erat, cùm ab altero ſuperatus eſſet, *præ verecundiâ ſe abſcondit.*
3. Alter verò *victoriâ elatus, domûs tectum* ſtatim *ſupervolans, vehementi alarum plauſu,* cantuque, ſignificat ſe rivalem ſuum pugnando ſuperaſſe, & *de adverſario ferre trophæum.*
4. Dum hæc & hujuſmodi *voce crocitat,* ecce aquila cibi indigi, ex alto devolans gallum unguibus rapit, ac pullis ſuis alimonium contulit.
5. Quam rem, qui victus fuerat gallus perſpiciens, ceu ex hoſte triumphans, in publicum venit ac ſolus gallinis liberè potitur.
6. *Mor.* Fabula ſignificat, quòd qui proſperis nimiùm fidit, in adverſa ſæpius præceps incidit.

98. *De Vate quodam.*

1. IN *urbis medio,* quidam vates *cuivis ſortem aperiebat futuram.*
2. Quamobrem *magnâ hominum frequentiâ ſtipatus,* dum uni & alteri ſuam aperit ſortem, *ei nunciatur, res ſuas furtim domo eſſe ablatas.*
3. Quo audito, *domum curriculo* dum *abit,* quidam ei obviam factus *ridicule* ait:
4. Dum alios quid eſſet futurum, monebas, *qui tuæ ſortis neſcius fuiſti?*
5. *Mor.* Fabula ſignificat, quòd homines nequam corrigunt alios, & *ſua crimina ſcire negligunt.*

99. *De*

99. Of the Pismire, and the Pigeon.

1. A *Thirsty Pismire went down to a spring, where, as it would drink, it fell into the water.*

2. *A pigeon that sate in a tree, that hanged over the spring, when it saw the pismire ready to be drowned in the water,* presently broke a little bough off the tree with her bill, *and* threw it into the spring without any more ado, which the pismire making to, recovered her self out of the waters, to a safe place.

3. *A fowler comes* by the by, *and as he goeth about to catch the pigeon, he sets* up his lime-twigs.

4. *The pismire seeing that,* bit the fowler by one of his feet; the fowler being startled at the smart of it, *let fall his lime-wands; at the noise of which, the pigeon being affrighted, flew away from the tree, and* escaped the danger of her life.

5. Mor. *The fable signifieth, that seeing* brute *creatures are so* grateful to them, that do them a courtesie, *they that are endued with reason,* ought the more to be so.

100. Of the Calf, and the Hinde.

1. T*He Calf said once to the Hinde, Seeing thou art* greater in bulk, *and* swifter at running, by reason of the nimbleness of thy feet, *then the dogs, and far* better fenced with horns *to fight*; why *art thou so much afraid of the dogs, mother?*

2. *The hinde smiling, answered it, Because, childe, though I have all those things thou speakest of,* I cannot endure the barking of the dogs, *but* presently begin to run away for fear.

3. Mor. *The fable signifieth, that with those that are cowardly by nature,* no perswasion can prevail, *that they should be couragious.*

101. Of the Bee, and *Jupiter.*

1. T*He Bee, which is the mother of the wax, comming once to sacrifice to the gods, offered* Jupiter *a present of hony.*

2. *With which offering,* Jupiter *being pleased, he bad, that whatsoever she desired, should be granted her.*

3. *The Bee therefore asking, said, O thou the most famous god of all the gods, vouchsafe to grant to thy hand maid, that whosoever shall* come to her hives to steal hony, *may presently die, as soon as ever I shall have stung him.*

4. At which request, *Jupiter* being put to a stand, *because* he loved *mankinde* very well, *he said at the last to the Bee.*

5. It may suffice thee, *that, whosoever shall come to thy hives to steal hony, if thou sting him, and in the stinging,* lose thy sting, *thou thy self die presently, and* thy sting cost thee thy life.

6. Mor. *The fable signifieth, that sometimes we wish harms to our enemies, which are oftner turned upon our selves.*

102. Of the Flie.

1. W*Hen a flie, that had fallen into a* flesh pottage-pot, *perceived that she was like to be drowned in the* broth, *she said with her self:*

99. *De Formicâ, & Cicadâ.*

1. FOrmica sitiens in fontem descendit, ubi dum bibere vult, in aquam cecidit.

2. Columba quædam arborem fonti imminentem supersidens, cùm formicam quis obrui conspiceret, *ramulum ex arbore rostro continuò frangit, & sine mora dejicit in fontem; ad quem formica se applicans, ex aquis in tutum se recepit.*

3. *Obiter* auceps quidam advenit, &, ut columbam venetur, *calamos erigit.*

4. Formica id percipiens *pedem alterum momordit aucupis; eo dolore auceps incitus,* calamos dimittit; quorum strepitu columba territa ex arbore aufugiens, *vitæ periculum evasit.*

5. *Mor.* Fabula significat, cum bruta *in beneficos grata sunt, eò magis esse debent,* qui participes sunt rationis.

100. *De Vitulo, & Cervâ.*

1. VItulus cervæ aliquando ait; Cùm *magnitudine* sis *major* canibus, & *pedum celeritate cursu velocior,* & ad pugnam longè *cornibus munitior;* *cujus rei gratiâ,* mater, tantopere canes reformidas?

2. Ei cerva inquit, subridens; Quoniam, fili, licet quæ dicis omnia possideam, *canum latratum ferre non possum,* sed *præ timore fugam statim arripio.*

3. *Mor.* Fabula significat, quòd qui naturâ timidi sunt, apud eos ut audeant *nulla valet hortatio.*

101. *De Ape, & Jove.*

1. APes quæ ceræ mater existit, quondam accedens ut diis sacra faceret, *Jovi* donum obtulit mellis.

2. Quâ oblatione *Jupiter* latus, jussit sibi concedi quicquid ipsa precaretur.

3. Apes igitur rogans, ait, Illustrissime deus deorum, ancillæ tuæ concedere velis, ut quicunque *ad alvearia pro rapiendo melle accesserit,* is, simul ac pupugero eum, continuò moriatur.

4. *Quâ rogatione* Jupiter *ambiguus,* quoniam genus mortalium *longè amabat,* demum Apiait;

5. *Satis tibi sit,* quòd quicunque alvearia pro rapiendo melle accesserit, si eum pupugeris, & in punctură *stimulum dimiseris,* continuò ipsa moriaris, *tibique vita sit ipse stimulus.*

6. *Mor.* Fabula significat, quòd inimicis quandoque mala precamur, quæ in nos sæpiùs vertuntur.

102. *De Muscâ.*

1. MUsca, quæ in *ollam carnium* deciderat, cùm se in *brodio* suffocari sensit, secum ipsa ait;

2. Ecce,

2. *Lo, I have drunk so much, I have eaten so much, and bathed my self so much, that I can find in my heart to die, having my belly full of broth.*

3. Mor. *The fable signifieth, that it is a wise man's part to bear that courageously, which he cannot avoid.*

103. Of the young-Man, and the Swallow.

1. *When a riotous young man had* spent his father's estate, *and* nothing but his cloaths was left him, *seeing a swallow before the season, and thinking that summer was come already, he sold his cloaths too.*

2. *But winter coming again, when he was troubled with a great cold, and saw the swallow again, which also was* starved her self to death with cold, *he said:*

3. *O thou naughty bird, which hast undone me and thy self too.*

4. Mor. *The fable signifieth, that these things cannot long continue, which are not done in their season.*

1 4. Of the Sick-man, and the Physitian.

1. *A Sick man being asked by a Physitian, how he did, answered, That* he had sweat too much.

2. *The Physitian said, That was good.*

3. *The sick-man being asked a second time, by the same man, how he did, he said, That* he was troubled with a great cold.

4. *The Physitian said, That also would be* for his health.

5. *The sick-man being asked a third time, by the same Physitian, how he did, said, That* he had much ado to digest any thing.

6. *The Physitian said again, That that was very good for his health.*

7. *Afterwards, when one of his own household-servants asked the sick-man, how he did, the sick man said to him;*

8. *I have very many, and very good signes of health, as the Physitian saith, yet, I am ready to die with these symptomes.*

105. Of a Wood-man.

1. *A Wood-man* felled wood *by a river, which was dedicated to the god* Mercury, *his Ax by chance fell into the river.*

2. *He therefore being very sorrowful,* sat him down and sighed *by the rivers side.*

3. Mercury *being moved with pity, appeared to the Wood man, and asked him the cause of his weeping; which so soon as he understood, he brought him a golden Ax, and asked him, Whether that was it which he had lost, or not?*

4. *But the poor man said, It was none of his.*

5. *Again,* Mercury *offered him another of silver; which, when the poor man said, was not his last of all* Mercury *reached him a wooden one.*

6. *When the poor man said, that that was his,* Mercury *understanding him to be a true and just man, bestowed all upon him.*

7. *The wood man then comming to his fellows, declareth what had hapned to him.*

8. *One of his companions being* desirous to try the like, *when he came to the river, threw his ax into the water, and then sat him down on the bank weeping.*

9. The reason *of whose weeping* Mercury understanding, *he brought a golden ax, and asked him, whether that was it which he had lost, or not.*

10. *Which*

2. Ecce tantum bibi, tantum comedi, tantum me lavi, quòd *jure saturæ mori possim.*

3. *Mor.* Fabula significat, quòd prudentis est, id potenti animo ferre, quod vitari minimè potest.

103. *De Adolescente quodam, & Hirundine.*

1. ADolescens luxuriosus, cum *bona patris consumpsisset, solaque vestis remansit,* visâ ante tempus hirundine, æstatem jam adesse existimans, ipsam quoque vendidit vestem.

2. Sed hyeme denuò ortâ, cùm *immenso cruciaretur frigore,* visâ rursum hirundine, quæ & ipsa *frigore obhæsit,* ait;

3. O pessima avis, quæ *me & te pariter perdidisti.*

4. *Mor.* Fabula significat quòd quæ suo tempore non fiunt *ea diu stare nequeunt.*

104. *De Ægroto, & Medico.*

1. ÆGer à medico rogatus, quo pacto se habuisset, *Plùs quam esset opus se sudâsse* respondit.

2. Id bonum fuisse, medicus ait.

3. Secundò rogatus ab eodem, quomodo se haberet, inquit ægrotus, Se *vehementi frigore fuisse comprehensum.*

4. Id *ad salutem* fore, medicus quoque ait.

5. Tertiò ab eodem interrogatus, quo pacto se habuisset; inquit ægrotus, *se cum difficultate digerere potuisse.*

6. Rursus medicus ait, Id ad salutem optimum fuisse.

7 Deinde ex domesticis cùm quidam ægrotum interrogaret, quomodo valeret, ille æger ait:

8 Signa ad salutem, ut medicus ait, perplura & optima sunt; illis tamen dispereo signis.

105. *De Lignatore quodam.*

1. LIgnator quidam dum juxta flumen, deo Mercurio dicatum, *ligna cæderet,* securis casu decidit in flumen.

2. Multo igitur mœrore *comprehensus* juxta fluminis ripam *gemens considebat.*

3. *Mercurius,* misericordiâ motus, Lignario apparuit. Suique fletûs causam rogavit: quam simulac didicit, securim auream adferens, utrùm quam perdiderat, illa esset, rogavit?

4. At eam pauper suam esse negavit.

5. Secundò, *Mercurius* alteram detulit, argenteam; quam cùm pauper ille suam quoque esse negaret, postremò *Mercurius* ligneam sustulit.

6. Illam suam esse cùm pauper assentiret; *Mercurius* cognoscens illum esse hominem verum justumque, omnes sibi dono dedit.

7. Accedens igitur ad socios lignarius, quid sibi accederat declarat.

8. Unus è sociis *id experiri volens;* cùm ad flumen accessisset, securim in aquam dejcit, deinde flens in ripâ consedit.

9. Cujus *Mercurius* fletûs *causam edoctus,* securim auream afferens, si, quam perdiderat, illáne esset, rogavit.

10. Quam

10. *Which when he said, It was his*; Mercury, *after he perceived his impudence and lie, neither gave him the golden one, nor his own.*

11. Mor. *The fable signifieth, that by how much God is more ready to help honest men, he is by so much the more infestuous to wicked men.*

106. Of the Asse and *Jupiter*.

1. AN *Asse that served a gardiner*, having but a little meat, and a great deal of work, *intreated* Jupiter *to send him another Master.*

2. *Therefore* Jupiter *commands, that he should be sold to a potter.*

3. *With whom when the asse wrought, in carrying clay, bricks, tyles, and the like, he beseecheth* Jupiter *again, that he might* serve another Master.

4. Jupiter *again gives order that he should be sold to a Tanner.*

5. *Whom the asse serving with much toil, and little meat, said, with a groan, Woe is me, poor asse, who forgoing better Masters, am come to a worse; with whom, as I perceive, even* my hide will be tanned after I am dead.

107. Of the Hares, and the Frogs.

1. THe Hares met all together; *where, after they had complained of their inbred misery, and wailed, that they had a more miserable life given them, than other living creatures. (because Men, Eagles, and Dogs, pursued them* even to death) *they resolved, that it would be better for them to die at once, than* to continue longer in such a wretched kind of life.

2. *After they had taken this resolution, as they ran apace, to cast themselves headlong into a pond; the frogs which sat upon the pond side, as soon as they heard the noise, leap'd down into the pond, and all under the water.*

3. *Which thing, when the hare that went the formost, saw, she said to the rest, Stand.*

4. *For,* we must alter our resolution.

5. *Because, as you see clearly, there are found some living creatures more fearful than we.*

6. Mor. *The fable signifieth, that when a man in misery, sees one more miserable than himself, he bears his own misery more patiently.*

108. Of the Asse, and the Horse.

1. WHen an *Asse saw a Horse* to be well fed, and to live at ease with good looking to, *he commended him to be very happy, and said, That he himself was too too unhappy, because, though he took much pains,* he had scarce his belly full of chaff.

2. *But when a time of war came,* an armed souldier gets upon the horse; *and while rushed into the midst of the enemies, the horse being* stab'd with a tuck, fell all along flat upon the ground.

3. *Whom when the asse beheld, he sighed, and pitied him, and* changed his opinion.

4. Mor. *The fable signifieth, that one ought rather to like poverty, which is the mother of rest, than to envy them that are more wealthy.*

10. Quam cùm ſuam aſſereret; *Mercurius* cognitâ ejus impudentiâ, ac mendacio, nec auream, nec ſuam tradidit.

11. *Mor.* Fabula ſignificat, quòd quantò deus propitior eſt probis; eò improbis exiſtit infeſtior.

106. *De Aſino, & Jove.*

1. ASinus olitori cuidam ſerviens, cùm *parùm comederet, & multum laboraret, Jovem* exoravit, ut alium dominum ſibi mitteret.

2. Itaque *Jupiter* mandat, ut figulo væneat.

3. Apud quem ſinus cùm laboraret in deportando lutum, lateres, tegulas, & hujuſmodi, ſecundò *Jovem* precatur, ut *alteri deſerviat domino*,

4. *Jupiter* iterum mandat, ut coriario venundetur.

5. Cui aſinus multo labore, & pauco cibo ſerviens, Heu me miſerum, cum gemitu, ait, qui dominos omittens meliores, ad deteriorem perveni; apud quem, ut video, *corium meum etiam poſt mortem cruciabitur.*

107. *De Leporibus, & Ranis.*

1. LEpores *in unum ſimul convenerunt*; ubi cùm de miſeriâ ipſorum innatâ dolerent gemerentque, quod vita eis, quam cæteris animalibus, data eſſet miſerior, (quoniam Homines, Aquilæ, & Canes, *ad mortem uſque* perſequerentur) decernunt meliùs ſibi fore ſemel mori, quàm *in vitâ tam miſerâ diutiùs permanere.*

2. Hoc capto conſilio, ut ſe in ſtagnum præcipitent, dum ociùs tenderent; ranæ, quæ ſuper ſtagni ripâ aſtabant, ut ſtrepitum audiunt, in ſtagnum deſiliunt, *ſeque aquis ſubmergunt.*

3. Quam rem cum lepus qui præibat conſpicatur, reliquis ait, State.

4. Nam, *nobis ſententia mutanda eſt*,

5. Quippe, ut *liquidò videtis*, animalia quàm nos magis timida reperiuntur.

6. *Mor.* Fabula ſignificat, quòd cùm miſer miſeriorem aſpicit, ſuam *æquiùs* miſeriam fert.

108. *De Aſino, & Equo.*

1. ASinus cùm equum *alimoniâ, & otio diligenti curâ abundare* perſpiceret, cum longè beatum eſſe commendabat, ſeque nimium infelicem dicebat; qui, cùm multum laboret, *ad ſaturitatem de paleis haud haberet.*

2. At cùm tempus belli advenit, *miles armatus equum aſcendit*, ac, cùm *medius decurrit in hoſtes*, equus *mucrone percuſſus cadit humi proſtratus.*

3. Quem aſinus perſpiciens, ingemuit, ejuſque miſertus, *ſui animi ſententiam mutavit.*

4. *Mor.* Fabula ſignificat, quòd *cum paupertate*, quæ mater eſt quietis, quàs *convenire* debet potiùs, quam locupletioribus invidere.

109. Of the Asse, and the Woolf.

1. AN *Asse* trode upon a thorn with one of his feet, *and* being lamed, *when he saw a woolf coming to him, and was not able to run away, he said with a lamentable tone*;

2. *He woolf*, I am ready to die for pain, *but*, since it must needs be, *that I must be meat for thee and the crowes*, I intreat thee to be so kind, as to draw a thorn out of my foot, *that by thy good office*, I *may* die without pain.

3. *While the woolf pulls the thorn out with his teeth*, the asse gave him a kick with his heel.

4. *The woolf thereupon* having his nose, and his forehead, and his teeth all broken, *crieth out*, *Woe is me, poor wretch*, I am rightly served, (*and* he saith it over again, as he wailed) *who when I was but a cook, would be also a physician.*

5. Mor. *The fable signifieth, that every one should employ himself, in the trade which he understands.*

110. Of the Woman, and the Hen.

1. A *Woman had a Hen, which laid golden eggs* ever and anone.

2. *The woman therefore, thinking that the hen was all gold within, killed her.*

3. *But when she found her to be like other hens, whereas she thought to become rich,* she lost the profit which she had at first, out of a desire to get more.

4. Mor. *The fable signifieth, that we oftentimes loose* present profit, *out of a desire of having more.*

111. Of the Frog, and the Fox.

1. A *Frog that was in a fen, when in croaking to other beasts, he professed himself to be a physitian, and* skilful in drugs; a *fox* said very handsomely *unto him:*

2. *How shouldest thou cure others, seeing thou canst not tell how to cure thy self, that goest lamely.*

3. Mor. *The fable signifieth, that one cannot teach others that, which he hath not learn'd.*

112. Of the Serpent, and the Husbandman.

1. WHen *a Serpent, that had a hole before a Husband man's house, was struck by the Husband man's boy, it* bit him so sore, *that* the boy died suddenly upon the biting.

2 When this thing was known, *the* parents made great lamentation.

3. *Then the father being moved with grief, took an Ax, and went after the serpent to kill it; and as he* weilded the Ax *to hit the serpent,* he cut off the end of his tail.

4. *Afterwards being desirous to make peace with the serpent, he took meal, and water, and salt, and hony, and invited the serpent, that they might become friends one with another.*

5. *But the serpent* lying under a great stone, *hissed, and said*;

6. You take pains to no purpose, *good Sir.*

7. *For there can be no friendship made betwixt us; for, as long as I shall see my*

109. *De Asino, & Lupo.*

1. ASinus quidam *pede altero sentem calcavit, claudusque factus,* cùm lupum ad se venientem conspiceret, nec fugere posset miserabili, voce inquit:

2. Heus lupe, *demorior equidem è dolore;* sed *ex quo opus est,* ut tibi & corvis futurus sim cibus, *obsecro quatenus tuâ benignitate sentem è pede velis extrahere,* ut munere tuo extremum *sine dolore* ebeam *diem.*

3. Dum sentem dentibus lupus evellit, *asinus eum calce percussit.*

4. Lupus deinde, *naso, fronte, ac dentibus perfractis,* Heu me miserum, exclamat, *(deplorandoque reiterat)* qui cùm essem coquus, medicus esse volui.

5. *Mor.* Fabula significat, quòd *quam quisque novit, in eâ se exerceat arte.*

110. *De Muliere, & Gallina.*

1. MUlier quædam gallinam habebat, quæ aurea *continuò* ova pariebat.

2. Putans igitur totam intus auream esse, illam occidit.

3. Sed cùm aliis gallinis esse similem reperit, ubi divitem fore putabat, *quem primò quæstum habebat eum plus habendi cupiditate amisit.*

4. *Mor.* Fabula significat, quòd plùs habendi cupiditate, id sæpe perdimus, *quod habemus in manibus, lucrum.*

111. *De Ranâ, & Vulpe.*

1. RAna, in palude existens, cæteris animalibus clamando cùm profiteretur se medicum esse, *pharmacorumque peritum,* ei vulpes *venustissimè* ait,

2. Qui alios curaveris, cùm *claudicantem* curare te nescias?

3. *Mor.* Fabula significat, quòd alios docere quis non potest id, quod haud didicerit.

112. *De Serpente, & Agricolâ.*

1. SErpens, ante agricolæ cujusdam domum latebras habens, cùm ab agricolæ filio esset percussus *tam acriter ipsum momordit,* quòd *morsu ex illo puer repentè obiit.*

2. *Hâc recognitâ, magnus inter parentes gemitus oritur.*

3. Tunc pater maerore concitus, acceptâ securi, serpentem ut occideret persequitur; *vibransque securim,* ut serpentem percuteret, *extremum caudæ ejus cecidit.*

4. Deinde volens pacem cum serpente conficere, acceptis farinâ, aquâ, sale, & melle, ad reconciliandum inter se amicitiam vocat serpentem.

5. At serpens *sub petrâ latens,* sibilando ait;

6. *Frustrà laboras,* bone vir.

7. Nam, inter nos amicitia fieri non potest; quippe dum me sine cau-

self without my tail, and you your son's grave, we can never be quiet in our minds.

8. Mor. *The fable signifieth, that grudges cannot be taken away, when* the remembrance of wrongs is very fresh.

113. Of the Hen, and the Fox.

1. *When a Fox that went into a Hen-house, saw a Hen sick upon her nest, she asked her, how she did.*

2. *To whom the hen answered readily,* I should be a little better, *sister, if thou wouldest go away hence.*

3. Mor. *The fable signifieth, that* the company of enemies is too too troublesome.

114. Of the Traveller.

1. *A Traveller when he* had travelled a great way, *vowed a vow to* Mercury, *that if he found any thing, he would give him the half of it.*

2. *By chance then he found* a bag, full of Almonds and Dates; *and when he thought it had been silver, he took the bag, and ate the* almond kernels, *and* the meat of the dates *himself.*

3. *And then going in to* Mercury's *Temple, and taking hold of his altar, he said to him,* with a jeering kind of speech:

4. Mercury, *I now pay thee my vow, for I offer thee the half of what things I found, that is,* the stones of the Dates, and the shells of the Almonds.

5. Mor. *This tale signifieth, that covetousness makes men contemners of God.*

115. Of the Lion, and the Man.

1. *When once a Lion and a* man went upon the way together, *and as they went each* set out himself in words; *behold, they met with a stone-pillar, on which it was engraven, that a man strangled a lion.*

2. *Which sculpture, the man shewing to the lion, said, Here one may see, how much men are more excellent and stronger then lions, and all wild beasts.*

3. The *lion* answering him readily, *said, If there were those that knew how to grave amongst lions, as there are those amongst men, thou shouldest see more men engraven killed by lions, than lions by men.*

4. Mor. *The fable signifieth, that bragging men feign, that they did that, which they never assayed to do.*

116. Of the Fox.

1. *When a fox saw* clusters *already* full of grapes, *and almost ripe, being desirous to eat of them, he* tried every way *how he might get them.*

2 *But when he had tried every way in vain, and could not satisfie his desire, turning his sorrow into joy, he said:*

3. *Those bunches of grapes are too sour yet.*

4. Mor. *The fable signifieth, that it is the property of a wise man* to feign, that he is unwilling to have that, which he knows he cannot get.

117. Of

ſpexero, & tu tui filii ſepulchrum, *quieti animo eſſe nequibimus.*

8 *Mor.* Fabula ſignificat, quòd cùm *injuriarum recens vel maximè exiſtat memoria*, odia tolli minimè queunt.

113. *De Gallinâ, & Vulpe.*

1. VUlpes gallinarum tugurium ingreſſa, cùm gallinam nido ægrotantem aſpexit, eam rogavit, Quomodo valeret.

2. Cui gallina promptè reſpondit, *meliuſcule me haberem, ſi hinc abires*, ſoror.

3. *Mor.* Fabula ſignificat, quòd *inimicorum preſentia nimium moleſta eſt.*

114. *De Viatore.*

1. VIator quidam, cùm *multam viam viâſſet*, votum *Mercurio* vovit, quòd ſi quid reperiret, ejus rei dimidium illi offerret.

2. Fortè igitur adinvenit *peram, amygdalis dactyliſque refertam*, & cùm putaret id eſſe argentum, peram capiens, *amygdalarum nucleos*, & *carnes dactylorum* ipſe comedit.

3. Deinde templum *Mercurii* ingreſſus, atque aram manibus tenens, *verbis ridiculis* inquit ad eum.

4. Votum, *Mercuri*, nunc perſolvo tibi; nam quas equidem res adinveni, earum tibi offero dimidium, *oſſa* ſcilicet *dactylorum*, ac *teſtas amygdalarum.*

5. *Mor.* Fabula ſignificat, quòd homines avaritia, deorum efficit contemptores.

115. *De Leone, & Homine.*

1. LEo & homo, *cùm ſemel ſimul viam viarent*, ac inter viandum, *ſe* quiſque *verbis commendaret* ecce, lapideæ occurrunt columnæ, in quibus erat inciſum quòd homo ſuffocavit leonem.

2. Quam ſculpturam homo leoni oſtendens ait: Hic videre licet, quantò homines leonibus ac feris omnibus præſtantiores ſunt, ac robuſtiores.

3. Ei leo *promptè reſpondens* inquit, Si apud leones eſſent, ceu apud homines, qui ſculpere ſcirent, plures à leonibus homines, quàm ab hominibus leones ſuffocari videres.

4. *Mor.* Fabula ſignificat, quòd homines jactabundi fingunt ſe feciſſe, quæ facere nunquam tentârunt.

116. *De Vulpe quadam.*

1. VUlpes cùm *racemos uvarum plenos* jam, ac matureſcentes perſpiceret, cupida de illis manducare, *omnem viam mechinata eſt*, quâ illos comprehendere poſſet.

2. Sed cùm omnem viam fruſtra tentâſſet, nec deſiderio ſuo ſatisfacere quiviſſet, mœſtitiam vertens in gaudium, ait;

3. Racemi illi adhuc nimium ſunt acerbi.

4. *Mor.* Fabula ſignificat, quòd prudentis eſt *fingere ſe nolle, quæ ſe conſequi non poſſe agnoſcit.*

117. Of the Boy, and the Scorpion.

1. A *Boy* ſought after graſhoppers *in the Country* and *when he would have taken a Scorpion, the ſcorpion, after ſhe knew his ſimplicity, ſaid to him:*

2. *Oh boy,* keep thee quiet, *and* hold off thy hand, if thou wilt not be wholly undone.

3. Mor. *The fable ſignifieth, that he knoweth well what he ought to avoid, and what to follow, that* conſidereth both waies.

118. Of the Fowler, and the Partridge.

1. *When a fowler would have killed a partridge, which he had caught, the partridge ſighed, and* ſaid thus *unto him:*

2. *Oh thou* partridge-catcher, *if thou wilt let me go, and grant me my life, I will fetch thee in many more other partridges.*

3. *And the fowler* anſwered handſomely, *Now I think thou deſerveſt the rather to be killed, becauſe thou promiſeſt to deſtroy thy friends by treachery.*

4. Mor. *The fable ſignifieth, that he that ſeeketh by treachery to undo his friends, falleth headlong into danger.*

119. Of the Hare, and the Tortoiſe.

1. A *Tortoiſe, when a Hare jeered at his feet, ſmiled, and ſaid to her:*

2. *If thou wilt* run a race with me, thou ſhalt clearly ſee, *that I am ſwifter than thou art.*

3. To whom *the Hare ſaid, Thou doſt not know what my feet can do; but let us chooſe us a judge, that may ſet us out a race and a goal.*

4. *Thereupon they made choice of a fox, being the wittieſt of all brutes, which appointed them the place and* the goal of the race.

5. *The tortoiſe having abandoned all ſloth and negligence, ſetting on her journey, never reſted till ſhe came at the goal.*

6. *But the hare truſting to her feet, after ſhe had reſted her a little awoke, and ran to the goal as faſt as her leggs could carry her.*

7. *And when ſhe found the tortoiſe reſting there,* ſhe confeſſed *with ſhame,* that the tortoiſe had won of her.

8 Mor. *The fable ſignifieth, that even very great matters will be diſpatched by care and diligence, not by ſtrength of body.*

120. Of the Sallow, and the Ax.

1. *When the Ax felled a Sallow-tree, it made wedges of it, with which it might more eaſily cleave the Sallow.*

2. *Which thing, the Sallow perceiving, it ſighed and wailed, ſaying:*

3. *I do not ſo much complain of the ax, which cutteth me by mens hands, as of the wedges which are* made out of my own body.

4. Mor. *The fable ſignifieth, that in adverſity oftentimes,* friends *that are not true, are more inſeſtuous to friends, than enemies are.*

117. *De Puero, & Scorpione.*

1. PUer quidam ruri *venabatur locuſtas*, & cùm ſcorpionem capere vellet; ſcorpio ſimplicitate ejus cognitâ, ait ei:
2. Heus puer, *dege in pace*, ac *manum abſtine*, ſi *non vis totus perire.*

3. *Mor.* Fabula ſignificat, quòd qui *in utramque partem cogitat*, is quæ ſcit qui & quæ vitare debeat, probè tenet.

118. *De Venatore, & Perdice.*

1. VEnator quidam, cùm quam ceperat perdicem occidere vellet; perdix gemens *hujuſmodi verba fecit* ad eum.
2. Heus *perdicum auceps*, ſi me miſſam feceris, ac vitam donaveris, alias perplures conducam tibi perdices.
3. Et auceps *appoſitè reſpondet*; nunc ego te magis occidi dignam judico, quòd amicos per inſidias perdere polliceris.
4. *Mor.* Fabula ſignificat, quòd qui ſibi charos perdere dolo quærit, is præceps in periculum incidit.

119. *De Lépore, & Teſtudine.*

1. TEſtudo, cùm ejus pedes lepus derideret, ſubridens inquit ad eum.
2. Si *periculum in curſu feceris*, quòd quàm tu velocior ſim, *liquidò cognoſces.*
3. Cui lepus ait, Te profectò fugit, quid mei valeant pedes; ſed judicem eligamus, qui *curſum & terminum nobis definiat.*
4. Igitur eligunt vulpem, brutorum omnium ſagaciſſimam, quæ & locum, & *curſûs terminum* conſtituit.
5. Teſtudo, omni ſegnitie & negligentiâ ſemotâ, iter arripiens, haud quievit donec ad terminum pervenit.
6. Lepus verò pedibus fidens, ubi paulum quievit, ſomno excitatus, *quantum pedes valuerunt*, ad terminum cucurrit.
7. Ibique cùm teſtudinem quieſcentem reperit, ſe cum rubore *fatetur à teſtudine ſuperatum.*
8. *Mor.* Fabula ſignificat, quòd ſtudio & diligentia, non corporis viribus, res vel maximæ conficientur.

120. *De Salice, & Securi.*

1. SEcuri, cùm ſalicem ederet, ex eâ ipſâ cuneos fecit, quibus ſalicem faciliùs ſcinderet.
2. Quam rem præſentiens ſalix, gemens ejulanſque ait;
3. Non tantum de ſecuri queror, quæ hominum manibus me ſcindit, quantum de cuneis qui *fiunt ex corpore meo.*
4. *Mor.* Fabula ſignificat, quòd in adverſis, *non-veri amici* infeſtiores amicis, quàm inimici, ſæpiùs redduntur.

121. Of the Boy, and his Mother.

1. A *Boy having* closely pilfered a book from his fellow, *out of the school, gave it to his mother, which when his mother willingly received, and did not correct her son, the boy stole a cloak from another, and brought it to his mother too.*

2. *Which when his mother also received willingly, the boy wanting correction, (after he had stole more things day by day, and greater matters,* as his years grow on) *was at last publickly taken, and openly condemned by the Sheriffs to die, as being guilty of theft.*

3. *But when he was brought to the place of justice, and his mother followed him crying, after he had got leave to* speak a word to his mother in her ear, *he turned to her, and* holding his mouth to his mothers ear, *as if he were about to tell her some secret,* he bit off her ear.

4. *His mother* cried out because of the smart, *and* cursed him.

5. *Then they that led him along,* blamed him exceedingly; *not onely for his theft, but because he was so ungracious towards his mother.*

6. *But he said to them* without blushing; *Let none of you wonder, that I have bit off my mother's ear; for, she her self hath been the author and cause of this my ending.*

7. *For, if she had corrected me when I brought her a book, which I first filched from my fellow out of the school; having left my thievery for fear of stroaks, I should never have come for the present to this kind of base death.*

8. Mor. *The fable signifieth, that he that in doing amiss is not corrected at the very first, becommeth* more wicked every day than other.

122. Of the Shepherd, and the Sea.

1. A *Shepherd feeding sheep by the Sea shore, when he once saw the sea calm* having a mind to sail, *he changed his sheep for dates; which* being ship, *when now he* was put forth into the main sea, *and* was tossed to and fro with a storm, *without any hope of being saved; he threw all those things that were in the ship into the sea, and* with much ado got into a haven.

2. *Soon after, when he kept sheep, and saw the sea now calm again,* he said jestingly *to his fellow, that commended the calmnesse of the sea; The sea would have dates again.*

3. Mor. *The fable signifieth, that use and experience, make us more wary amidst dangers.*

123. Of the Peach-tree, and the Apple-tree.

1. *The Peach-tree and the Apple-tree* were at a controversie who her was the fairer.

2. *When they had* striven a long time one with another, with sundry and sharp debates; *a bramble out of the next hedg, hearing their contests, came to them, and said;*

3. You have striven enough and too much betwixt your selves; *be very quiet, and put an end to your brables.*

4 Mor. *The fable signifieth, that meaner men do oft times,* settle the controversies *of their betters.*

121. *De Puero, & Matre.*

1. PUer quidam, è ludo literario *librum ſocio clàm auferens*, ſuæ matri tradidit illum, quem mater cùm libenter accepiſſet, nec filium caſtigaſſet, rurſus puer alii veſtem clàm abſtulit, atque matri quoque detulit.

2. Quàm cùm mater etiam libenter accepiſſet, puer caſtigatione carens, cùm plura in diem, ac majora *accreſcentibus annis* furaretur, demum publicè captus, ceu furti reus, *per quæſitores publicè damnatus eſt* mortis.

3. Sed cùm ad locum juſtitiæ duceretur, eumque mater gemebunda ſequeretur, impetratâ veniâ ut *matri ad aurem unum loqui verbum* liceret, ad eam converſus, atq; *os auri matris adhibens*, uti quippiam ſecreti dicturus, *aurum dentibus illi abſcidit.*

4. Mater verò *præ dolore exclamans, mala illi imprecatur.*

5. Tunc qui eum ducebant, cùm *ſupra modum criminabantur*, non ſolùm furti, ſed quòd tam *impium* fuit *in matrem.*

6 Ille *abſque rubore* inquit ad eos; *Nemini veſtrùm ſit mirum*, quòd aurem matris dentibus abſcidi, ipſa enim hujus meæ perditionis auctor eſt & cauſa.

7. Quippe ſi me caſtigâſſet, cùm ei librum detuli, quem ſocio è ſcholis primùm clàm abſtuli, omiſſis *præ timore verberum* furtis, ad hoc in præſentiâ genus turpiſſimæ mortis non pervenſſem.

8. *Mor.* Fabula ſignificat, quod qui in delinquendo ab initio non caſtigatur, *facinoroſior in diem* efficitur.

122. *De Paſtore, & Mari.*

1. PAſtor quidam juxta littus maris pecudes paſcens, cùm mare ipſum ſemel placidum aſpiceret, *navigandi ſtudio captus*, oves prodactylis commutavit; quibus *navi impoſitis*, cum *in alium* i m *navigaret*, & *in tempeſtate* ſine ſpe ſalutis *fluctuaret*, quæ in navi ſunt ea omnia projecit, atque *in portum* vix *ſe recepit.*

2. Denuò cùm oves paſceret, ac rurſum mare jam tranquillum videret, ſuo conſocio ipſam maris tranquilitatem commendanti, *ridiculè ait*; Mare iterum dactylos cupit.

3. *Mor.* Fabula ſignificat, quòd uſus & peritia nos reddunt in periculis cautiores.

123 *De Punicâ & Malo, arboribus.*

1. PUnica & malus, arbores, *de pulchritudine contendebant.*

2. Cùm diu inter ſe *variis & acerbis contentionibus certaſſent*; rubus, ex proximâ ſepe, hujuſmodi contentiones accipiens, acceſſit ad eas, atque inquit:

3. *Satis jam ſatis certatum inter vos eſt*; quieſcite admodum, & contentionibus finem imponite.

4. *Mor.* Fabula ſignificat, quòd minores majorum *lites* ſæpenumero *componunt.*

124. Of the Mole, and its Dam.

1. THe Mole is a living creature, blind by nature.
2. She ſaid once to her dam, I perceive a great ſmell.
3. A little after, ſhe ſaith again, I ſee a high chimney.
4. Again, a third time ſhe ſaith, I hear the noiſe of ſmith's hammers.
5. Her mother ſaid gently to her, O daughter, thou, as far as I perceive, art deprived not onely of thine eyes, but alſo of thy noſe and ears.
6 Mor. The fable ſignifieth, that bragging fellows, when they profeſſe great matters, are then moſt of all confuted in the ſmalleſt.

125. Of the Waſps, the Partridges, and the Husband-man.

1. WHen once the waſps, and the partridges, being thirſty, were met together, they went to a country-man, begging drink of him, and promiſed, that they would abundantly requite him for his water.
2. For, the partridges promiſe to dig him his vineyard, ſo that his vines ſhould yield full cluſters of grapes.
3. And the waſps profer largely, that they would defend his vineyard, by going about it, and keep theeves away thence.
4. To whom the husband-man ſaid, I have two oxen, which though they promiſe nothing, do nevertheleſſe do the ſame work.
5. And therefore it is better for me, to give them water than you.
6. Mor. The fable ſignifieth, that we muſt not help to maintain them, that are idle and unprofitable.

126. Of Jupiter.

1. WHen Jupiter made a wedding, every living creature offered him preſents each as they were able.
2. And the ſerpent pluck'd a Roſe, and offered it to Jupiter, holding it in her mouth.
3. But as ſoon as Jupiter ſaw her, he ſaid openly, Truly I receive preſents from all with a good will, but I do not do ſo from the ſerpent.
4. Mor. The fable ſignifieth, that any wiſe man ought to perſwade himſelf, that wicked men's preſents are not without treachery.

127. Of the Ape.

1. AN Ape is ſaid to bring forth two young-ones, towards one of which onely ſhe bears affection, and out of her affection doth nurſe it very diligently; but the other ſhe hateth, and careth not for it.
2. Now it fell out, that that which the Ape ſo dearly loved, was ſtrangled by her in her ſleep; wherefore that which was neglected, was brought up to perfect age, as the mother's onely joy.
3. Mor. The fable ſignifieth, that fortune without doubt, goeth beyond men's forecaſt.

124. *De Talpa, & Matre.*

1. TAlpa cæcum animal naturâ eſt.
2. Hæc aliquando matri ait, *Ingentem ſentio odorem.*
3. Parùm pòſt rurſum ait, *Excelſam aſpicio fornacem.*
4. Tertiò item ait; *Malleorum ſonitus audio fabrilium.*
5. Ei mater comiter ait; Heus filia, tu, uti percipio, non ſolùm oculis, ſed naſo, & auribus orba exiſtis.
6. *Mor.* Fabula ſignificat, quòd homines jactabundi, cùm *magna profitentur*, tunc vel maximè *in minimis redarguuntur.*

125. *De Veſpis, perdicibus, & Agricolâ.*

1. VEſpæ ſemel, & perdices, *ſiti concitæ*, cùm ſimul convenìſſent, ad ruſticum quendam tendunt, pòtum ab eo petentes; atque pollicentes, quòd illi pro aquâ largas referrent gratias.
2. Quippe perdices vineam fodere promittunt, quòd plenos vites producant racemos.
3. Veſpæ verò ſe vineam circumeundo cuſtodire, ac *fures* inde *amovere*, large offerunt.
4. Quibus agricola inquit, Duos habeo boves, qui cùm nihil promittunt, eandam hanc operam nihil minùs præſtant.
5. Itaque ſatius eſt mihi illis, quàm vobis aquam præbere.
6. *Mor.* Fabula ſignificat, non eſſe illis ſubveniendum, qui *vani & inutiles ſunt.*

126. *De Jove.*

1. CUm *Jupiter nuptias celebraret*, cuncta animalia illi munera obtulerunt, *quæque pro viribus ſuis*
2. Verum enim ſerpens *Roſam legit*, & ore illam tenens *Jovi* obtulit.
3. At *Jupiter* ut eum aſpexit, palàm inquit, Ab omnibus dona libenter equidem accipio; verùm à ſerpente id haud quaquam facio.
4. *Mor.* Fabula ſignificat, Improborum munera non eſſe ſine dolis, quivis prudens ſibi perſuadere debeat.

127. *De Simiâ.*

1. SImia duos catulos párere fertur, quorum *ad unum* duntaxat *afficitur* & ex affectu illum diligentiſſimè nutrit; alterum vero odit, negligitque.
2. Contigit autem, quòd *qui in deliciis habebatur*, à ſimiâ in ſomnis fuit ſuffocatus; quamobrem qui neglectus erat, ad perfectam uſque ætatem, ceu *matris deliciæ*, fuit educatus.
3. *Mor.* Fabula ſignificat, quòd *hominum prudentiam fortuna proculdubio ſuperat.*

128. Of the Flea.

1. When a flea had one time bitten one, and when he was catch'd, was asked. Who he was, that offered to eat up his limbs; he said, That he was one of that sort of living creatures, to which nature had appointed, that they should live on that fashion; and that he would not kill him, seeing he could not do him much hurt.

2. But the man smiled, and said to him, Thou shalt by so much the rather be killed by my hands, because it is not lawful to hurt any one, more or less, without cause.

3. Mor. The fable signifieth, that we ought not to pitty wicked men, whether they offend lesse or more.

129. Of the Flea, and the Man.

1. A Flea skipping after its wonted fashion, setled upon a mans foot, and bit him hard.

2. At which biting, the man being greatly vexed, took the flea, and would have crushed her with his nails.

4. But the flea skipping out of his hands, escaped death.

3. Then the man exclaimed, and said, O Hercules, thou queller of evil things, why didst thou not come, and help me to suppresse this flea?

5 Mor. The fable signifieth, that one ought to crave Gods assistance, not in every the least, but in great and weighty matters.

130. Of the Pismires, and the Grashopper.

1. It was about mid-winter, when the pismires laid their wheat abroad in the sun.

2. Which a grashopper seeing, when she was almost starved with hunger, she went to them, and intreated them to give her some wheat to eat.

3. But when the pismires asked her, What she did in summer, and whether she stood idle, and doing nothing or no, all that season?

4. The grashopper answered them, I neither stood idle, or doing nothing; but I sang, whereby I eased their toil, that travelled upon the way.

5. Which when they heard, the pismires laughed, and said; If thou sangest in summer, to delight travellers; dance now, for fear least thou be starved with cold.

6. Mor. The fable signifieth, that he that doth not do things that are to be done, in their seasons, falls into extremities, when he doth not think of it.

131. Of the Husband, and his Wives.

1. It was the spring-time, wherein one that had been nicely brought up, because he was neither young nor old, (for he was half hoary-haired) married two wives together; the one antient in years, and the other somewhat young.

2. When they dwelt all in one house together, the old wife, that she might allure her husband wholly to love her, felt her husband's head every day, and pulled away his black hairs.

3. Out of a like desire, the younger, that she might get him away out of the old woman's

128. *De Pulice.*

1. PUlex cùm quendam *morsu* aliquando *stimulâsset*, c ptusq; regaretur, Quisnam esset, qui membra ei depasceret, ait, Se ex eo animalium genere esse, quibus à naturâ datum esset, ut eo pacto *vitam vivant*, nec eum occidere velit, cùm multum mali facere ipse illi nequeat.

2. At homo ille sub ridens, inquit ad eum, eò magis meis necaberis manibus, quoniam nec multùm nec parùm, *abstre*, quampiam lædere licet.

3. *Mor.* Fabula significat, quod malorum licèt pàrùm vel multùm delinquant, misereri haud oportet.

129. *De Pulice, & Homine*

1 PUlex *suo solito more* saltans, super hominis pedem resedit, illumque *morsu acriter pupugit.*

2. Quâ punctione homo *irâ graviter concitus* pulicem cepit, & *ungu bus obtundere* voluit.

3. Sed pulex manibus exiliens, mortem vitavit.

4. Tum homo exclamans, ait; O *Hercules*, *malorum extinctor*, ecquid mihi in hunc opprimendum præsens non fuisti?

5. *Mor.* Fabula significat, quòd non in minimis, sed in magnis arduisque rebus, à Diis auxilium quis implorare debet.

130. *De Formicâ, & Cicadâ.*

1. HYemis erat *medium*, cùm formicæ *sparsim* triticum apricabant.

2. Quod cicada aspiciens, cùm *mediâ* conficeretur, accessit ad eas; ac triticum, pro alimoniâ ut sibi concederent, oravit.

3. At cùm formicæ eam rogarent, Quidnam æstate fecerit, num *segnis & otiosa* eo tempore steterit?

4. Illi cicada ait: neque segnis aut otiosa steti, sed *cantu cecini*, *quo laborem viæ viantibus levabam.*

5. Quâ re auditâ, formicæ subridentes inquiunt, Si æstate ceciniſti, ut *viantes delectares*, nunc salta, nè *frigore conficiaris.*

6. *Mor.* Fabula significat, quòd quiquæ faciendæ sunt, suo tempore non facit, is *in angustias* (quando non putat) *incidit.*

131. *De Viro, & Uxoribus.*

1. TEmpus erat veris, quo quidam *in deliciis educatus*, cùm nec juvenis nec senex esset, (*semicanus* enim erat capillis) duas simul duxit uxores; unam quidem *natu grandem*, alteram verò juniorem.

2. Cùm omnes eandem habitarent domum, uxor anus ut virum in amorem sui pelliceret, quotidie viri caput pertrectans, nigros illi avellebat capillos.

3. Pari studio junior, ut ab anûs consuetudine illum amoveret, albos

woman's company, plucked out his white hairs.

4. At the last, they so pilled him, that they made their husband bald and ridiculous, to his utter disgrace.

5. Mor. The tale signifieth, that there is no better way of health for old men, than to be without women, and especially young ones; unless they would have themselves quite undone.

132. Of one that promised Impossibilities.

1. A Poor man being sick and sore pained, when he was given over by the Physitians, besought the gods, and promised them, that if they would restore him his health again, he would offer them an hundred oxen for a sacrifice.

2. But when his wife heard him, and asked him, Where wilt thou have these, if thou recover? He said:

3. Why, dost thou think that I shall arise hence, that the gods may require these things of me?

4 Mor. The fable signifieth, that many are forward to promise, what they never mean to perform in good earnest.

133. Of the Frogs.

1. TWo Frogs were fed in a fen; but in summer time, when the fen was dried up, they quite forsook that, and sought out another; but they light upon a deep well.

2. Which as soon as they saw, one said to the other, Ho, dost thou hear, let us go down into this well?

3. She made answer, and said, If then the water shall dry up here, how shall we get up again?

4. Mor. The fable sheweth, that we ought not to set upon things unadvisedly.

134. Of the Dog, and the Cock.

1. A Dog and a Cock, having made a league of amity, undertook a journey.

2. And when the night came upon them; the Cock got up into a tree, and slept; but the dog slept at the foot of a hallow tree.

3. When the cock crew in the night, as he uses to do, a fox, as soon as she heard him, ran to him, and standing below, intreated him to come down to her, because she desired to embrace a living creature, so commendable for song.

4. But when he had rid, that she should first call the porter, who slept at the bottom of the tree; that after he had opened the door, he might come down; and as she sought him, that she might call him, the dog presently starting out, tare her all to pieces.

5 Mor. The fable signifieth, that wise men do by a sleight, send their insulting enemies to them that are stronger.

135. Of the Lion, and the Boar.

1. A Lion and a Boar having got a great Fawn betwixt them, fought about it.

2. Thereupon, being grievously wounded one by another, they lay down weary, after they were taken with a dizziness, upon their sore fight.

3. Now the fox going about and about, when he saw them both laid, and the fawn lying betwixt them, stept in betwixt them both, and snatcht it up, and ran his way.

4. But

albos evellebat capillos.

4. Postremo ità illum depilârunt, ut calvum ac ridiculum, *non sine summo opprobrio*, virum reddiderint.

5. *Mor.* Fabula significat, quòd nulla melior senibus salus existit, quàm fœminis carere, & maximè junioribus, *nisi penitùs obrui se velint.*

122. *De impossibilia promittente.*

1. VIr pauper ægrotans, & malè affectus, cùm *à medicis desperatus* esset, deos rogabat, pollicens, si sanitatem ei rursus restituerent, centum boves ipsis oblaturum esse in sacrificium.

2. Uxore autem ejus, audiente; & *Ubi tibi hæc*, si convaluerit? Ille ait;

3. Putas enim surgere me hinc, ut dii hæc à me repetant?

4. *Mor.* Fabula significat, *multos facilè polliceri, quæ re comprobare non sperant.*

133. *De Ranis.*

1. RAnæ duæ in palude pascebantur, æstate autem siccata palude, illâ derelictâ, quærebant alium; cæterùm profundum invenerunt puteum.

2. Quo viso, altera alteri inquit, Descendamus, heus tu, in hunc puteum.

3. Illa respondens, ait, Si igitur & hîc *aqua aruerit*, quomodo ascendemus?

4. *Mor.* Fabula declarat, non oportere *inconsideratè res aggredi.*

134. *De Cane, & Gallo.*

1. CAnis & Gallus, *initâ societate*, iter faciebant.

2. Vesperâ autem superveniente, gallus conscensâ arbore dormiebat, at canis ad *radicem arboris excavatæ*.

3. Cùm gallus ut assolet, noctu cantâsset, vulpes ut audivit, accurrit, & stans inferiùs, ut ad se descenderet, rogabat, quòd cuperet commendabile adeò cantu animal complecti.

4. Cùm autem is dixisset, ut *janitorem* priùs *excitaret* ad radicem dormientem, ut cùm ille aperuisset, descenderet; & illâ quærente ut ipsum vocaret, *canis statim prosiliens eam dilaceravit.*

5. *Mor.* Fabula significat, prudentes homines inimicos insultantes ad fortiores *astu* mittere.

135. *De Leone, & Urso.*

1. LEo & ursus simul *magnum* nacti *Hinnulum, de eo pugnabant.*

2. *Graviter* igitur *à seipsis affecti, ut ex multâ pugna* etiam *vertigine* correpterentur, defatigati jacebant.

3. Vulpes autem *circùm circâ eundo*, ubi prostratos eos vidit, & hinnulum in medio jacentem, hunc *per utrosque percurrendo* rapuit; *fugiensque abivit.*

4. At

4. *But they indeed saw him; but because they were not able to rise, they said, Woe is us, poor wretches, because we have taken pains for the fox.*

5. Mor. *The fable signifieth, that* whilst some take pains, others go away with the gains.

136. Of the Bat, the Bramble, and the Cormorant.

1. A *Bat, and a Bramble, and a Cormorant,* having made a league of partnership, *resolved* to turn Merchants.

2. *Thereupon the bat having borrowed* Money, threw it in to the stock; *the bramble took a Suit with her; and the cormorant being the third, brought Brasse: and* they put to sea.

3. Now *when a great Storm arose, and the Ship was overwhelmed, and every thing lost, they themselves* escaped to land.

4. Since that time *therefore, the cormorant sits alwaies near the sea-shores, to see whether the sea any where casts up brasse.*

5. *And the bat* being afraid of creditors, *doth not appear on the day time, but goeth out to feed by night.*

6. *The bramble* catcheth hold of the cloaths of them that go by, *seeking if any where she can find her own.*

7. Mor. *The fable signifieth, that we* fall again afterwards to those things, *which we most minde.*

137. Of the Peacock, and the Jack-daw.

1. *THe Peacock intreated the birds, being about to make a king, that they would make choice of her, for her beauty.*

2. Now, when all passed their votes for her, *the jack-daw* making a speech, *said:*

3. *But if, when thou art King, the eagle begin to pursue us, how wilt thou relieve us.*

4. Mor. *The fable signifieth, that princes ought to be chosen, not onely for their gallantry, but also for their fortitude and prudence.*

138. Of the wild-Boar, and the Fox.

1. A Wild-boar *standing by a tree,* whetted his tushes.

2. *The fox asking him the reason, why he whetted his tushes,* there being no necessity, *he said;*

3. I do not this without cause; *for if danger come upon me, it will then be in vain for me to be busie, in whetting my tushes; but I must use them, being prepared aforehand.*

4. Mor. *The fable signifieth, that one ought to be prepared against a danger.*

139. Of the Lark.

1. A *Lark being caught in a snare, lamented, and said:*

2. *Woe is me, miserable and unhappy bird, I have stolen no body's gold, nor silver, nor any other pretious thing.*

3. *But, a small corn of wheat, hath been the occasion of my death.*

4. Mor. *This fable* aimeth at them, *that undergo great danger for unprofitable gain.*

140. Of

4. At illi videbant quidem ipſum, ſed quia non poterant ſurgere, Nos miſeros dicebant quia vulpi laboravimus.
5. *Mor* Fabula ſignificat, *aliis laborantibus, alios lucrari.*

136. *Veſpertilio, & Rubus, & Mergus.*

1. VEſpertilio, & Rubus, & Mergus, *initâ ſocietate, mercatoridm* decreverunt vitam agere.
2. Itaque veſpertillo *argentum* mutuata *projecit in medium*; rubus veſtem ſecum accepit; mergus tertius, æs: & *navigaverunt.*

3. Tempeſtate autem vehementi obortâ, & navi everſâ, omnibus perditis, ipſi *in terram evaſerunt.*
4. *Ex illo* igitur mergus littoribus ſemper aſſidet, num quoplam æs ejiciat mare.
5. Veſpertilio verò, *creditores timens*, interdiu non apparet, noctu ad pabulum exit.
6. Rubus *prætereuntium veſti inhæret*, ſicubi ſuam cognoſcat quærendo.

7. *Mor.* Fabula ſignificat, nos *in ea* quibus incumbimus, *in poſterum recidere.*

137. *De Pavone, & Monedulâ.*

1. AVibus creaturis Regem, pavo orabat, ut ſe ob pulchritudinem eligerent.
2. *Eligendibus* autem *eum omnibus*, monedula, *ſuſcepto ſermone* ait:
3. Sed ſi, te regnante, aquila nos perſequi aggreſſa fuerit, quomodo nobis opem feres?
4. *Mor.* Fabula ſignificat, Principes non modò propter pulchritudinem, ſed ob fortitudinem, & prudentiam eligi oportere.

138. *De Apro ſylveſtri, & Vulpe.*

1. *Aper agreſtis* cuidam arbori adſtans, *dentes acuebat.*
2. Vulpe rogante cauſam, quare *nulla propoſitâ neceſſitate* dentes acueret ait;
3. *Non abs re hoc facio*; nam, ſi me periculum invaſerit, nequaquam me tunc acuendis dentibus occupatum eſſe oportebit, ſed potiùs paratis uti.
4. *Mor.* Fabula ſignificat, adverſus periculum præparatum eſſe oportere.

139. *De Caſſitâ.*

1. CAſſita laqueo capta, plorans, dicebat;
2. Hei mihi miſeræ & infelici volucri, non aurum ſurripui cujuſquam, non argentum, non aliud quicquam pretioſum.
3. *Granum* autem *tritici parvum* mortis mihi cauſa fuit.
4. *Mor.* Fabula *in eos tendit*, qui ob inutile lucrum, magnum ſubeunt periculum.

140. Of the Hind-Calf.

1. THe Hind-Calf said once to the Hart:

2. Sire, thou art both bigger and swifter than the dogs, and besides thou bearest huge horns for revenge; why then art thou so afraid of them?

3. And he smiling, said, My son, these things are true indeed; but this one thing I know, that when I hear the barking of a dog, I am presently, I know not how set a running.

4. Mor. The fable signifieth, that they that are by nature fearful, can be made stout by no admonition.

141. Of the covetous Man.

1. A Covetous man, when he had sold all his goods, and made a gold wedge, he buried it in a place, burying there also both his mind and his reason, and going by it every day, looked at it.

2. Now, one of his work folks, by minding it, came to know it; and digged up the wedge, and stole it.

3. After this, he went himself also: and seeing the place empty, he began to lament, and pull off his hair.

4. When one saw him thus taking on, and understood the reason, he said:

5. O Sir, be not so sad, for whilst you had the gold, you had it not.

6. Therefore take a stone, and hide it in stead of thy gold, and suppose it to be thy gold, for it will do the same service: for, as far as I perceive, when thou hadst the gold, thou madst no use of it.

7. Mor. The fable signifieth, that the possession of a thing is nothing worth, unless use be made of it.

142. Of the Geese, and the Cranes.

1. THe Geese and the Cranes fed in the same medow.

2. And when they saw the fowlers, the Cranes quickly flew away, because they were light; but when the Geese turned behind, because of the weight of their bodies, they were taken.

3. Mor. The fable signifieth, that in the sacking of a city, poor men easily get away: but rich men being taken prisoners, are made slaves.

143. Of the Tortoise, and the Eagle.

1. A Tortoise intreated an Eagle, that she would teach her to flie.

2. But when she told her, that this was quite different from her nature, she pressed upon her the more with intreaties.

3. Therefore she took her in her tallons, and bare her up a great height: and thence let her down.

4. But she fell upon rocks, and was dashed to pieces.

5. Mor. The fable signifieth, that many have done themselves hurt, who in their endeavours have not hearkened to them that were wiser.

140. *De Hinnulo.*

1. HInnulus aliquando Cervo ait;

2. Pater, tu & major & celerior canibus, & *cornua* præterea *ingentia* gestas ad vindictam; cûrnam igitur sic eos times?

3. Et ille ridens ait; Vera quidem hæc, inquit, fili: unum verò scio, quòd cùm canis latratum audivero, *statim ad fugam, nescio quo modo, efferor.*

4. *Mor.* Fabula significat, naturâ timidos, nullâ admonitione fortificari.

141. *De Avaro.*

1. AVarus quidam cùm omnia sua bona vendidisset, & *auream glebam* fecisset, in loco quodam infodit, unà defosso illic & animo suo & mente, atque quotidiè eundo ipsam videbat.

2. Id autem *ex operariis quidam* observando cognovit, & refossam glebam abstulit.

3. Post hæc & ille profectus, & vacuum locum videns, lugere capit, & *capillos evellere.*

4. Hunc cùm quidam vidisset, sic plorantem, & causam audivisset;

5. Nè sic, ait, ô tu tristare; neque enim habens aurum habebas.

6. Lapidem igitur pro auro acceptum reconde, & puta tibi aurum esse; *eundem* enim *tibi usum præstabit*, nam, ut video, neq; cùm aurum erat, utebare.

7. *Mor.* Fabula significat, nihil esse possessionem nisi usus adfuerit.

142. *De Anseribus, & Gruibus.*

1. ANseres & grues in eodem prato pascebantur.

2. Venatoribus autem visis, grues, quòd essent leves, statim evolaverunt; anseres verò *ob onus corporum* cùm moniissent, capti fuerunt.

3. *Mor.* Fabula significat, quòd *in expugnatione urbis*, inopes facilè fugere, divites autem servire captos.

143. *De Testudine, & Aquilâ.*

1. TEstudo orabat aquilam, ut se volare doceret.

2. Eâ autem admonente *procul* hoc *à naturâ ipsius esse*, illa magis precibus instabat.

3. Accepit igitur ipsam unguibus, & in altum sustulit; inde demisit.

4. Hæc autem in petras cecidit, & contrita est.

5. *Mor.* Fabula significat, multos, quia in *contentionibus* prudentiores non audiverunt, seipsos læsisse.

144. Of the Hinde.

1. A *Hinde being* blind of one eye, *fed upon the shoar, having* the well eye towards the land, *because of the hunters, and the other towards the sea, whence she suspected nothing.*

2. *But some that sailed by, and supposed this, shot her.*

3. *Now she bewailed her self, because she had suffered nothing from whence she feared; and was betrayed by that, which she thought would do her no hurt.*

4. Mor. *The fable signifieth, that oftentimes those things do us good, which seem to be hurtful for us; and those things do us hurt, which seem good for us.*

145. Of the Hinde, and the Lion.

1. A *Hinde running away from the hunters, entred into a cave.*

2. *And when she had light upon a Lion there, she was caught by him.*

3. *And as she died, she said, Woe is me! striving to out-run men, I have light upon one, that is* the most cruel of all wilde beasts.

4. Mor. *The fable signifieth, that many men, whilst they avoid small perils, run into great ones.*

146. Of the Hinde, and the Vine.

1. A *Hinde running away from the Hunters,* lay hid in a Vine.

2. *Now when they had passed by a little, the Hinde thinking, that she now* lay very close, *began* to browse the leaves of the vine.

3. *But when they were stirred, the hunters turning back, and supposing that which was true, that some beast was hid under the leaves,* they shot the hinde through with their arrows.

4. *And she dying, said such words as these, I am justly served; for I ought not to have hurt the vine, which preserved me.*

5. Mor. *The fable signifieth, that God punisheth those, that* wrong their benefactors.

147. Of the Asse, and the Lion.

1. A *Cock once fed with an Asse.*

2. *And when a Lion set upon the Asse, the Cock crew; and the Lion (for they say that he is afraid at the crowing of a Cock) ran away.*

3. *But the asse thinking, that he ran away because of him,* presently made after the lion.

4. *And as he pursued him a good way off, where the cock's crowing could no more be heard, the lion turned back, and worried him.*

5. *But he, as he died, cried out, Woe is me, wretched and mad-asse I* for what *have I* rushed into the battel, *that were not born of fighting parents.*

6. Mor. *The fable signifieth, that many men have set upon their enemies, that have* crouched on purpose, *and so have been slain by them.*

144. *De Cervâ.*

1. CErva *altero obcæcata oculo*, in littore paſcebatur, *ſanum oculum* ad terram propter venatores habens, alterum verò ad mare, unde nihil ſuſpicabatur.

2. Prætervigantes autem quidam, & hoc conjectantes, ipſam ſagittarunt

3. Hæc autem ſeipſam lugebat, quòd unde timuerat, nihil paſſa foret; quod non putabat malum allaturum, ab eo proditam.

4. *Mor.* Fabula ſignificat, ſæpe quæ nobis noxia videntur utilia fieri: quæ verò utilia, noxia.

145. *De Cervâ, & Leone.*

1. CErva venatores fugiens, in ſpeluncam ingreſſa eſt.

2. In leonem autem ibi cùm incidiſſet, ab eo comprehenſa eſt.

3. Moriens autem dicebat; Hei mihi, homines fugiens, in *ferrarum immittiſſimum* incidi.

4. *Mor.* Fabula ſignificat, multos homines, dum parva fugiunt pericula, in magna incurrere.

146. *De Cervâ. & Vite.*

1. CErva venatores fugiens, *vite delituit.*

2. Cùm præteriiſſent autem paruмper illi, cerva *prorſus* jam *latere* arbitrata, *vitis folia paſci* incepit.

3. Illis verò agitatis, venatores converſi, &, quod erat verum, arbitrati, animal aliquod ſub foliis occultari, *ſagittis confecerunt cervam.*

4. Hæc autem moriens talia dicebat, Juſta paſſa ſum, non enim offendere oportebat, quæ me ſervâret.

5. *Mor.* Fabula ſignificat, qui *injuriâ benefactores afficiunt*, à Deo puniri.

147. *De Aſino, & Leone.*

1. CUm aſino gallus aliquando paſcebatur.

2. Leone autem aggreſſo ſinum, gallus exclamavit, & leo (aiunt enim hunc galli vocem timere) fugit.

3. At aſinus ratus propter ſe fugere, *aggreſſus eſt ſtatim leonem.*

4. Ut verò procul hunc perſecutus eſt, quò non ampliùs galli perveniebat vox, converſus leo devoravit.

5. Hic verò moriens clamabat, Me miſerum & dementem! ex pugnacibus enim non natus parentibus, *cujus gratiâ in aciem irrui?*

6. *Mor.* Fabula ſignificat, pleroſque homines, inimicos, qui *ſe de induſtriâ humiliarunt*, aggredi, atque ita ab illis occidi.

148. Of the Gardiner, and his Dog.

1. A *Gardiner's dog fell into a well: now the gardiner went down himſelf into the well, to take him out thence.*

2. *But the dog thinking that he came* to ſouſe him in deeper, *turned and bit the Gardiner.*

3. *Now he returning with the ſmart, ſaid, I am rightly ſerved: for why did I ſtrive to ſave* one, *that would kill himſelf.*

4. Mor. *The fable is againſt unjuſt and ingrateful perſons.*

149. Of the Swine, and the Dog.

1. A *Swine and a Dog* miſcalled one another.

2. *And the Swine ſware by* Venus, *that without all queſtion, he* would rend the dog with his teeth.

3. *At theſe words, the dog ſaid* tauntingly, *Thou doſt well to ſwear to me by* Venus, *for thou ſhoweſt, thou art well beloved of her, who by no means admitteth any one, that taſteth thy unclean fleſh, into her chappel.*

4. *The Swine ſaid to him again, The goddeſſe therefore* makes greater ſhew that ſhe loves me, *for this very reaſon: for ſhe utterly diſlikes any one that killeth me, or hurteth me any way. But* thou ſtinkeſt both alive and dead.

5. Mor. *The fable ſignifieth, that diſcreet Orators can* handſomely *turn, what their enemies object, to their own commendation.*

150. Of the Sow, and the Bitch.

1. A *Sow and a Bitch* fell out about their fruitfulneſs.

2. *Now the bitch ſaid, That ſhe was the moſt fruitful of all creatures, that have feet.*

3. *And the Sow at theſe words ſaid,* But *when thou ſayeſt theſe words, know, that thou* whelpeſt blind puppies.

4. Mor. *The fable ſignifieth, that things are judged on, not by their ſpeed, but by their perfection.*

151. Of the Serpent, and the Crab.

1. A *Serpent lived with a Crab, having* made a league of friendſhip with him.

2. *Therefore the Crab* being plain in behaviour, *adviſed him, that he would change his ſubtility: but* he did not do as he would have him.

3. *Therefore when the crab had watched him aſleep, and* had pincht him as hard as he could, *he killed him.*

4. *And when the ſerpent, after he was dead, was ſtretch'd out in length, he ſaid, Thou ſhouldeſt have been thus* ſtreight and plain *heretofore, and then thou hadſt not* ſuffered *this* puniſhment.

5. Mor. *The fable ſignifieth, that they rather receive the hurt, that* ſet upon their friends by a wile.

148. *De Olitore, & Cane.*

1. OLitoris Canis in puteum decidit; olitor autem ipſum illinc extracturus, deſcendit & ipſe in puteum.
2. Ratus autem canis acceſſiſſe, ut ſe *inferiùs magis obrueret*, converſus olitorem momordit.
3. Hic autem cum dolore reverſus, Juſta inquit patior; nam cur unquam *ſui interfectorem* ſervare ſtudui?
4. *Mor.* Fabula eſt in injuſtos, & ingratos.

149. *De Sue, & Cane.*

1. SUs & canis *mutuò convicibantur.*
2. Et ſus jurabat per *Venerem* proculdubiò *dentibus diſciſſurum canem.*

3. Canis verò ad hæc *diſſimulanter* dixit, Benè per *Venerem* nobis juras, ſignificas enim abipſa vehementer te amari; quæ impuras tuas carnes deguſtantem nullo pacto in facellum admittit.
4. Eiſus, Propter *hoc* igitur *magis præ ſe fert* dea *amare me*; nam occidentem, aut alio quovis modo lædentem me, omnino averſatur: *Tu* tamen *male oles, & viva & mortua.*
5. *Mor.* Fabula ſignificat, prudentes Oratores, quæ ab inimicis objiciuntur, *artificioſè* in laudem convertere.

150. *De Sue, & Cane.*

1. SUs & Canis *de fœcunditate certabant.*
2. Dixit verò canis ſe fœcundam eſſe maximè pedeſtrium omnium.

3. Et ſus occurrens ad hæc inquit, Sed cùm hæc dicis, ſcito *cæcos* te *catulos parere.*
4. *Mor.* Fabula ſignificat, non in celeritate res, ſed in perfectione judicari.

151. *De Serpente, & Cancro.*

1. SErpens unà cùm Cancro vivebat, *initâ cùm eo ſocietate.*
2. Itaque cancer *ſimplex moribus*, ut & ille aſtutiam mutaret, admonebat; hic autem *minimè obediebat.*
3. Cùm obſervâſſet igitur cancer ipſum dormientem, & *pro veribus compreſſiſſet* occidit.
4. At ſerpenti poſt mortem extenſo, ille ait; Sic oportebat antehac *rectum & ſimplicem* eſſe; neque enim hanc *pœnam dediſſes.*

5. *Mor.* Fabula ſignificat, qui *cum dolo amicos adeunt*, ipſos offendi pœtiùs.

152. Of the Shepheard, and the Woolf.

1. A *Shepheard found* a woolf's whelp newly littered, *and took it up, and brought it up with his dogs.*

2. *And when it was grown up, if at any time a woolf had catched a ſheep, he alſo himſelf made after him with the dogs.*

3. *But when the dogs once could not overtake the woolf, and therefore came back again, he followed him, that when he had overgot him, he might* partake of the prey, *as well as the woolf; and came thence back again.*

4. *But if a woolf had not catcht a ſheep without, he himſelf killed one privately, and ate it with the dogs.*

5. *Till when the ſhepheard had* gueſſed and found out the matter, *he* hang'd him on a tree, *and killed him.*

6. Mor. *The fable ſignifieth, that a naughty nature doth not breed good manners.*

153. Of the Lion, and the Woolf.

1. A *Lion, when he was old, was ſick, and lay in his den.*

2. *Now the other beaſts, except the fox, had come to their king, to ſee how he did.*

3. *The woolf therefore* taking an occaſion, *accuſed the fox to the lion, as if he did* not care for *the lord of him and them all; and therefore did not come to viſit him.*

4. *In the mean time, the fox was there, and heard the laſt words of the woolf; and the lion grumbled againſt her.*

5. *But* having beg'd a time to make her apology, *ſhe ſaid, And* which *of them that have aſſembled,* hath done ſo much good as I, *which have gone about all parts, and have* enquired *and learned* a medicine of a phyſician for you?

6. *And when the lion had forthwith commanded, that ſhe ſhould* tell the receipt, *ſhe ſaid, If after a live woolf he ſtead,* you put his warm ſkin about you.

7. *And as the woolf lay, the fox laughed, and ſaid, Thus thou muſt not perſwade our lord to ill will, but to good will.*

8. Mor. *The fable ſignifieth,* that he that is daily plotting, doth bring the halter upon his own neck.

154. Of the Woman.

1. A *Woman had a drunken husband; and ſhe, to free him from his diſtemper,* deviſed ſuch a trick as this.

2. *For when ſhe had obſerved him* overgone with drink, *and* ſenſleſſe like a dead man, *ſhe took him upon her ſhoulders, and carried him into* a burying vault; *and there laid him, and went away.*

3. *Now when ſhe ſuppoſed he was ſober, ſhe went and knockt at the door of the burying vault.*

4. *And when he ask'd,* Who is that, that knocks at the gate? *his wife anſwered:*

5. It is I, *that bring meat for them that are dead.*

6. *And he replyed,* O *good wife,* bring me nothing to eat, but ſomething to drink; *for,* thou makeſt me ſad, *ſeeing thou mentioneſt meat, and not drink.*

7. *But ſhe ſaid, as ſhe wailed and ſtruck her breaſt, Wo is me poor woman! for* I have done no good neither by my ſleight.

8. *For you, husband, are not onely not amended, but* you are become worſe than you

152. *De Paſtore, & Lupo.*

1. PAſtor *nuper natum lupi catulum* reperit, ac ſuſtulit, unàque cum catulis nutrivit.

2. At cùm adoleviſſet, ſi quando lupus ovem rapuiſſet, cum canibus & ipſe perſequebatur.

3. Cùm canes verò aliquando non poſſent aſſequi lupum, atque ideo revocarentur, Ille ſequebatur, ut cùm ipſum aſſecutus eſſet, *particeps foret venationis* ut lupus; inde redibat.

4. Sin autem lupus extrà non reperiſſet ovem, ipſe clàm occidens, unà cum canibus comedebat.

5. Donec paſtor cùm *conjectâſſet, & intellexiſſet rem, de arbore ipſum ſuſpendit*, & occidit.

6. *Mor.* Fabula ſignificat, naturam parvam bonos mores non nutrire.

153 *De Leone, & Lupo.*

1. LEo, cùm conſenuiſſet, ægrotabat jacens in antro.

2. Acceſſerant autem viſitatura regem, præter vulpem, cætera animalia.

3. Lupus igitur *capiâ occaſione* accuſabat apud Leonem vulpem, quaſi *nihili facientem* ſuum omnium dominum, & propterea neque ad viſitationem profectam.

4. Interim affuit vulpes, & ultima audivit lupi verba; leo igitur contra eam infremuit.

5. Sed *defenſionis tempore petito*, Et *quis*, inquit, eorum qui convenerunt *tantùm profuit, quantùm ego*, quæ in omnem partem circuivi, & *medicamentum pro te à medico quæſivi*, & didici?

6. Cùm autem leo ſtatim, ut *medicamentum diceret*, imperâſſet, illa inquit, Si lupo vivente excoriato, ipſius *callidam pellem induxeris*.

7. Et lupo jacente, vulpes ridens ait, Sic non opertet dominum ad malevolentiam movere, ſed benevolentiam.

8. *Mor.* Fabula ſignificat, eum *qui quotidiè machinatur, in ſeipſum laqueum vertere*.

154. *De Muliere.*

1. MUlier quædam virum ebrium habebat, ipſum autem à morbo liberatura, *tale quid commenta eſt*.

2. *Aggravatum* enim ipſum *ab ebrietate* cùm obſervâſſet, & *mortui inſtar inſenſatum*, in humeros elevatum, in *ſepulchretum* allatum depoſuit, & abivit.

3. Cùm verò ipſum jam ſobrium eſſe conjectata eſt, profecta januam pulſavit ſepulchreti.

4. Ille autem cùm diceret, *Quis eſt, qui pulſat januam?* uxor reſpondit;

5. Mortuis cibaria ferens *ego adſum*.

6. Et ille, *Non mihi comeſſe, ſed bibere*, O optima, *adfer*; *triſtem* enim *me reddis*, cùm cibi, non potûs meminiſti.

7. Hæc autem pectus plangendo; Hei mihi miſeræ, inquit, nam *neque æſtu profui*.

8. Tu enim, vir, non ſolùm non emendatus es, ſed *pejor* quoque *teipſo evaſiſti*;

you were; your distemper is grown to an habit to you.

9. Mor. *The fable signifieth, that we must not continue in bad actions; for custome ects upon a man sometimes, even whether he will or not.*

155. Of the Swan.

1. A Rich man kept both a goose and a swan, yet not for the same purposes, *but the one for to sing, and the other for his table.*

2. *But when the goose was to suffer those things for which he kept her, it was night, and the time did not permit to discern them both*

3. *Now the swan being had away in stead of the goose, he sung a song,* as an entrance to his death; *and discovered his nature by the song, and so escaped death by the sweetness of his singing.*

4. Mor. *The fable signifieth, that musick oftentimes deferreth death.*

156. Of the Black-More.

1. ONe *bought a Black-more, thinking that he had such a colour, through the negligence of him that had him before.*

2. *And after he had taken him into his house, he* used all kind of washing towards him, *and strove to make him clean with all kind of baths.*

3. *But he could not alter his colour; but* the smart bred a disease.

4 Mor. *The fable signifieth, that, natures remain, as they were bred at the first.*

157. Of the Swallow, and the Crow.

1. THe *Swallow and the Crow* strove which was the fairer.

2. *And the Crow answered and said unto her, But thy beauty looks gay in the spring-time, but my body lasteth in winter.*

3. Mor. *The fable signifieth, that the* lastingness of a body *is better, than the handsomnesse.*

157. Of the Owl.

1. AN *Owl* hanged out at a window.

2 *Now a bat went and asked her the reason, why she was silent on the day, and sang on the night?*

3. *And when she said,* she did not this for nothing; (*for she said, she had been once caught by singing on the day, and therefore* ever since *she wisely avoided it*; *the bat said, But* thou must not now take heed, when it doth thee no good; *but thou shouldest have done it, before thou wast caught.*

4 Mor. *The fable signifieth, that in misfortunes, repentance is unprofitable.*

158. Of the Cockles.

1. A *Country man's son* rosted Cockles.

2. *And when he heard them* chirp, *he said, O ye base living creatures, do you sing, when your houses are on fire?*

3. Mor. *The fable signifieth, that* every thing done unseasonably, is discommendable.

159. Of

evasisti; in habitum tibi deductus est morbus.

9. *Mor.* Fabula significat, non oportere in malis actibus immorari; nam & *nolentem quandoque hominem consuetudo invadit.*

155. De Cygno.

1. VIr dives anserem simul & cygnum nutriebat; *non ad eadem* tamen, sed alterum cantûs, alterum mensæ gratiâ.

2. Cùm autem oporteret anserem pati ea, quorum causâ nutriebat, nox erat, ac discernere, tempus non permisit, utrumque.

3. Cygnus autem pro anserе abductus cantat cantum quendam *mortis exordium*; & cantu significat naturam, mortem verò effugit suavitate canendi.

4. *Mor.* Fabula significat, sæpe musicen differre mortem.

156. De Æthiope.

1. ÆThiopem quidam emit, talem ei colorem inesse ratus, negligentiâ ejus qui priùs habuit.

2. Ac assumpto in domum, *omnes ei adhibuit abstertiones*, omnibus lavacris tentavit mundare.

3. At colorem quidem transmutare non potuit, sed *morbum dolor paravit.*

4. *Mor.* Fabula significat, *manere naturas, ut à principio provenerunt.*

157. De Hirundine, & Cornice.

1. HIrundo & cornix *de pulchritudine contendebant.*

2. Respondens autem cornix ei dixit: Sed tua pulchritudo *verno tempore* floret, meum verò corpus etiam hyeme durat.

3. *Mor.* Fabula significat, *durationem corporis* decore meliorem esse.

157. De Butali.

1. BUtalis *à fenestrâ* quâdam *pendebat.*

2 Vespertilio autem profecta rogavit causam, qnare die sileret, nocte caneret.

3. Cùm autem id ea *non incassum hoc facere* dixisset, (nam die canendo olim capta fuerat, & propterea *ex illo* prudens evasit) vespertilio ait, Sed *non nunc te cavere oportet, cùm nulla utilitas*; sed antequam capereris.

4. *Mor.* Fabula significat, in infortuniis inutilem esse pœnitentiam.

158. De Cochleis.

1. RUstici filius *assabat cochleas.*

2. Cùm autem audiret eas *stridentes*, ait, O pessimæ animantes, domibus vestris incensis vos canitis?

3. *Mor.* Fabula significat, *omne intempestivè factum, vituperabile.*

159 De

159. Of the Woman, and her Maid.

1. A Widow-woman being given to work, *and having maids, was wont to raise them up by night to their work*, by the cocks-crow.

2. *And these being tired every day with work, thought it best to kill* the house-cock, *as him that called up their mistress by night.*

3. *But it befell them, that when this was done*, they fell into a greater mischief; *for the mistress not knowing the* cock's hour, called them up more unseasonably.

4. Mor. *The fable signifieth, that to many men, their own devices are occasions of harm.*

160. Of the Witch.

1. A Woman that was a Witch, promising to withhold Gods wrath, *was on to do many things, and to make a gain thereby.*

2. *Some therefore accused her of impiety, and convicted her, and had her along, after she was condemned to death.*

3. *But one seeing her to be had along, said, Thou which promisedst to avert Gods wrath, how couldst thou not be able, to alter mens purposes?*

4. Mor. *The fable signifieth, that many men promising great matters, are not able to do the least.*

161. Of the Husbandman.

1. A *Husbandman, as he digged, found gold; therefore he crowned the earth every day, as having received a good turn from it.*

2. *But fortune standing by him, said, Ho, you sir, why do you attribute my gifts to the earth, which I gave ther, to enrich thee.*

3. *For if time should alter, and this gold of thine should go into others hands, I know you will blame me fortune.*

4. Mor. *The fable signifieth, that one ought to* acknowledge his benefactor, and to give him thanks.

162. Of the Travellers.

1. TWo men went a journey together; *and when one had found a hatchet, the other, that had not found it, advised him, that he should not say, I have found; but, We have found.*

2. *A little while after, when they which had lost the hatchet*, made after them, *he that had it, said, as they pursued them, to him that went along with him, We are undone.*

3. *But he said, Say, I am undone, not, We are undone; for even then, when thou foundest the hatchet, thou saidest, I have found, not, We have found.*

4. Mor. *The fable signifieth, that* they that have not been sharers of our prosperity, will not be fast friends in adversity.

159. *De Muliere, & Ancilla.*

1. M*Ulier vidua operoſa* ancillas habens, has ſolebat noctu excitare ad opera, *ad gallorum cantus.*

2. His verò aſſiduè defatigatis labore, viſum eſt oportere *domeſticum* occidere *gallum*, tanquam illum qui noctu excitaret heram.

3. Evenit autem ipſis, hoc facto, ut *in graviora inciderint mala*; nam hera ignorans *gallorum horam, intemperiis eos excitabat.*

4. *Mor.* Fabula ſignificat, pleriſque hominibus conſilia eſſe malorum cauſas.

160. *De Muliere Veneficâ.*

1. M*Ulier venefica divinarum irarum propulſiones promittens*, multa facere perſeverabat, & lucrum inde facere.

2. Quidam igitur accuſaverunt eam impietatis; & convicerunt, & damnatam ducebant ad mortem.

3. Videns autem quidam eam duci, ait; Tu quæ iras deorum avertere promittebas, quomodo neque hominum conſilium mutare potuiſti.

4. *Mor.* Fabula ſignificat, multos magna promittentes, nè parva quidam facere poſſe.

161. *De Agricolâ.*

1. AGricola quidam fodiendo, aurum reperit; quotidiè igitur terram ut *ob eâ beneficio affectus*, coronabat.

2. Huic autem Fortuna adſtans, inquit, Heus tu, cur terræ mea munera attribuis, quæ ego tibi dedi ditatura te?

3. Nam ſi tempus immutetur, & in alias manus hoc tuum aurum eat, ſcio te tunc me fortunam accuſaturum.

4. *Mor.* Fabula ſignificat, oportere *benefactorem cognoſcere, atque huic gratiam referre.*

162. *De Viatoribus.*

1. D*Uo quidam unà iter faciebant*, & cùm alter ſecurim reperiſſet, alter, qui non invenit admonebat ipſum, nè diceret Inveni, ſed *Invenimus*.

2. Paulò pòſt autem cùm *aggrederentur ipſos*, qui ſecurum perdiderant, qui eam habebat, perſequentibus illis, ei qui una iter faciebat, dixit, Periimus.

3 Hic autem ait; Perii die, non Periimus; etenim etiam tunc, cùm ſecurim inveniſti, Inveni dixiſti, non, Invenimus.

4. *Mor.* Fabula ſignificat, *qui non fuerunt participes felicitatum, neque in calamitatibus firmos eſſe amicos.*

163. Of the two Frogs.

1. TWo Frogs lived near to one another; but they fed, the one in a deep pond, and far from the way; the other in the way, having little water.

2 Now when that which was in the pond advised the other, that she would remove to her, that she might feed more safely, she did not do as she advised her, saying, That she, being used to that place, was mightily taken with it, untill it fell out, that a waggon passing that way, crushed her all to mash.

3. Mor. The fable signifieth, that even men that attempt small matters, will rather die, than change for the better.

164. Of the Bee-Master.

1. ONe going into a Bee-garden, when the Master was away, stole the hony-combs.

2. But as soon as he, when he came again, saw the hives empty, he stood and search'd what was in them.

3. But the bees returning from feeding, as soon as they found him, stung him, and used him very badly.

4. And he said unto them, O ye base living-creatures, do you let him go without any hurt, that stole your combs, and do ye sting me, that am busie about your good?

5. Mor. The fable signifieth, that some men through their ignorance, do not beware of their enemies, but resist their friends, as they that go about to betray them.

165. Of the Kings-Fisher.

1. A Kings-fisher is a solitary bird, that alwaies lives in the Sea; it is said, that she, to avoid men's catching her, doth build in rocks near the sea.

2 But once being about to breed, she made her nest.

3. And when she went out to feed, it happened, that the sea being stirred by a great wind, washed above her nest; and when it was drowned, destroyed her young ones.

4. And she returning, when she knew the matter, said, Wo is me, poor wretch, who avoiding the land as treacherous, have fled to this, which is far more unfaithful to me.

5. Mor. The fable signifieth, that some men in avoiding their enemies, have ignorantly light upon friends, that are far worse than enemies.

166. Of the Fisher-man.

1. A Fisher-man fished in a River.

2. And when he had cast out his nets, and encompassed the stream on both sides, and tied a stone to the rope, he plunged the water, that the fish avoiding him, might fall into his net at unawares.

3. Now when one of them that dwelt near the place, saw him do that, he chid him, because he muddied the river, and did not suffer him to drink clear water.

4. And he answered, But unless the river be thus muddied, I must starve for hunger.

5. Mor. The fable signifieth, that Governours of Cities then get most, when they have drawn the Countries into sidings.

163. *De Ranis duabus.*

1. DUæ ranæ *vicinæ sibi* erant; pascebantur autem altera in profundo stagno, & procul à viâ; altera in viâ, parum aquæ habens.

2. Verùm cùm quæ in stagno erat alterum admoneret, ut ad se migraret, *ut tutiore cibo fruerentur; illa non paruit* dicens, *Firmissimè se tenere hujusce loci consuetudine*; quousque obtigit, currum prætereuntem ipsam *confringere.*

3. *Mor.* Fabula significat, homines quoque *parva aggredientes citiùs mori, quàm mutentur in melius.*

164. *De Apiario.*

1. IN *mellarium* ingressus quidam, domino absente, favum abstulit.

2. Hic autem reversus, ut alveolos vidit inanes; *stans quod in his erat perscrutabatur.*

3. Apes autem à pastu redeuntes, ut deprehenderunt ipsum, *aculeis percutiebant. pessimèque trattabant.*

4. Hic autem ad eas, O pessimæ animantes, furatum vestros favos illæsum dimisistis, me verò *satagentem vestri* percutitis?

5. *Mor.* Fabula significat, sic homines quosdam ob ignorantiam inimicos non cavere, *amicos autem ut insidiatores repellere.*

165. *De Alcedine.*

1. ALcedo avis est solitaria, *semper in mari vitam degens*; hinc dicitur *hominum venationes caventem*, in scopulis maritimis nidificare.

2. Caterùm aliquando paritura, *nidos fecit.*

3. Egressâ autem eâ ad pabulum, accidit mare à vehementi concitatum vento, elevari supra nidum, atque hoc submersò, pullos perdere.

4. Hæc verò reversa, re cognitâ ait; Me miseram, quæ terram ut insidiatricem cavens ad hoc confugi, quod mihi longè est infidius.

5. *Mor.* Fabula significat, homines quosdam etiam ab inimicis cavendo, ignaros in *multò graviores inimicis amicos* incidere,

166. *De Piscatore.*

1. PIscator in fluvio quodam piscabatur.

2. *Extensis* autem *retibus*, & *fluxu comprehenso utrumque*, funi *alligato lapide aquam verberabat*, ut pisces fugientes incautè in retia inciderent,

3. Cùm quidam verò ex iis, qui circa locum habitabant, id facere videret increpabat, quòd fluvium turbaret, & claram aquam non sineret bibere.

4. Et is respondit, Sed *nisi sic fluvius perturbetur, me operiebit esurientem, mori.*

5. *Mor.* Fabula significat, civitatum etiam rectores *tum maximè quæstum facere*, cùm patrias in seditionem induxerint.

167. Of the Ape, and the Dolphin.

1. WHenit was in faſhion for ſailors, *to carry* little pretty dogs *and apes with them*, to make them merry as they ſailed, *one had an ape with him*,

2. *And when they came to* Sunium, *a Cape of* Attica, *it happned, that there was a great tempeſt*; *and when the ſhip was overwhelmed, and every man ſwam, the ape alſo ſwam.*

3. *A dolphin having eſpied him, and ſuppoſing it was a man, ſtept out of his way, and bare him up, and carried him to land.*

4. *And as he was in* Pyræum, a road for ſhips belonging to Athens, *he aſked the ape, whether he was an Athenian born.*

5. *And when he ſaid, He was, and that he was* come of noble parents *there, he aſked him, whether he knew* Pyræum *too?*

6. *Now the ape ſuppoſing him to ſpeak of a man, ſaid,* That he was both a very great friend, and a familiar acquaintance of his.

7. *But the dolphin* being vexed with ſuch a great lye, ducked him under the water, and killed him.

8. Mor. *The fable is againſt men, that are ignorant of the truth, and* think they can deceive others.

168. Of the Flies.

1. WHen honey was ſpilt in a cellar, *the Flies flew to it, and ate it up.*

2. And when their feet was faſt in it, they could not flie away.

3. *And when they were ready to be drowned, they ſaid,* Woe is us, *poor wretches, becauſe we die for a little food.*

4. Mor. *The fable ſignifieth, that* gluttony is the cauſe of many miſchiefs to many men.

169. Of *Mercury*, and the Statuary.

1. MErcury *being deſirous to know*, how much men reſpected him, *went into a ſtatue-maker's houſe, being transformed into a man*; *and, when he ſaw the ſtatue of* Jupiter, *he aſked, what one might buy it for?*

2. *And when the man ſaid, For a great*; *he ſmiled, and ſaid, For how much may one buy* Jupiter's.

3. *And when he ſaid, For more*; *having eſpied his own ſtatue alſo, and* thinking that, *for ſmuch as he was the meſſenger of the gods, and gainfull*, men made very great account of him; *he aſked concerning himſelf.*

4. *And the ſtatuary ſaid,* If you will buy theſe, I will give you this too into the bargain.

5. Mor. *The fable is againſt* a bragging fellow, that is of no account with other men.

169. Of Mercury, and *Tireſias*,

1. MErcury *being deſirous to underſtand, whether* Tireſias's *foretelling was true or no*, after he had ſtolen his cows out of the country, *came to him into the city, being made like a man, and lodged with him.*

2. Now

167. *De Simio, & Delphine.*

1. MOris cùm esset navigantibus, *Melitenses catulos* & simios adducere *in solamen navigationis.* quidam habebat secum simium.

2. Cùm autem pervenissent ad *Sunium*, *Atticæ* promontorium, tempestatem vehementem fieri contigit; navi autem eversâ, & omnibus natantibus, natabat & simius.

3. Delphis quispiam ipsum conspicatus, & hominem esse ratus, digressus levabat, ad terram perferens.

4. Ut verò in *Pyræeo* fuit *Athenienſium navali*, rogavit simium an genere esset Athenienſis.

5. Cùm autem hic diceret, & *claris hic esse parentibus*, rogavit, an & *Pyræeum* sciret.

6. Ratus autem simius de homine eum dicere, ait, Et *valdè amicum esse ei, & familiarem.*

7. At delphis *tanto mendacio indignatus, submergens ipsum occidit.*

8. *Mor.* Fabula in viros, qui veritatem ignorantes, *existimant se decipere.*

168. *De Muscis.*

1. IN cellâ quâdam melle effuso, muscæ advolantes comedebant.

2. Implicitis autem earum pedibus, evolare non poterant.

3. Cùm verò suffocarentur, dicebant, Miseræ nos, quia ob modicum cibum perimus.

4. *Mor.* Fabula significat, *multis gulam multorum malorum esse causam.*

168. *De* Mercurio, *& Statuario.*

1. MErcurius scire volens, *quanti apud homines esset*, ivit in statuarii domum transformatus in hominem, & visâ statuâ *Jovis*, rogabat, quanti quis ipsum emere posset?

2. Hic autem cùm dixisset, Drachmâ, risit; &, Quanti *Junonis? ait.*

3. Cùm dixisset, Pluris; visâ & suâ ipsius statuâ, ac *opinatus* cùm nuncius sit deorum, & lucrosus, *maximam de se apud homines haberi rationem*, rogavit de se.

4. Statuariùs verò ait; *Si hasce emeris, & hanc additamentum do.*

5. *Mor.* Fabula in virum *gloriosum*, qui *nullius apud alios est pretii.*

169. *De* Mercurio, *&* Tiresia.

1. MErcurius volens *Tiresiæ* vaticinium, an verum esset cognoscere, *furatus ipsius boves ex rure*, venit ad ipsum in urbem, similis factus homini, & ad ipsum divertit.

2. *Now when* Tiresias *had newes, that his cows were left, he took* Mercury *with him, and went out, being to consider some sooth-saying by birds, concerning the thief.*

3. *And he bids him tell him, what bird he saw.*

4. Now Mercury *said, That he first saw an eagle flying,* from the left hand-ward towards the right.

5. *Then* Tiresias *said, This was nothing to him,* he saw a crow next sitting upon a tree, *and told the wizard, that she looked sometimes upward, and sometimes stooped towards the earth.*

6. *And he, after he had understood the matter, said, But this crow sweares both by heaven and earth, that I shall receive my cows again, if thou wilt.*

7. *Mor.* Any one may use this speech to a thievish fellow.

170. Of the Dogs.

1. A *Man having two dogs, taught the one to hunt, and the other* to keep the house.

2. *But, if at any time the hound got any thing, that, which* kept the house, *was sharer with him of his supper.*

3. *And when the hound took it ill, and objected to him, That himself took paines every day, and that he, that did nothing, was maintained by his labours: he answered:*

4. *Do not blame me, but my Master, who hath not taught me to labour, but to devour others labours.*

5. Mor. *The fable signifieth, that young men that know nothing, are not to be blamed, seeing their parents brought them up so.*

171. Of the Husband, and the Wife.

1. O*Ne having a wife, which could* abide none of his houshold, *would know, whether she was so affected towards those of her father's houshold.*

2. *Wherefore he sent her* with a fair pretence, *to her father.*

3. *But* within a few dayes after, *when she was come back again, he asked her, how she behaved herself towards them:*

4. *And when she said, The heards men and the shepheards* looked scurvily upon me; *he said to her;*

5. But, *O wife, if thou dislike them, that drive out their flocks in a Morning, and come back again late at Even,* what can you look for from them, with whom you are all the day long?

6. Mor. *The fable signifieth, that thus* great matters are many times discovered by small, and uncertain things by those that are certain.

172. Of the Goat, and the Woolf.

1. A *Kid being left by the flock, when the Woolf pursued it, turned toward him, and said;*

2. O

2. Boum autem amiſſione renunciatâ *Tireſiæ*, ille aſſumpto *Mercurio* exi[i]vit, augurium aliquid de fure conſideraturus;

3. Et huic jubet dicere ſibi quámnam avem viderit.

4. *Mercurius autem* primò vidiſſe aquilam, *à ſiniſtris ad dextram* volantem, dixit;

5. Hic non ad ſe id eſſe cùm dixiſſet, *ſecundò*, *cornicem ſuper arbore quadàm ſedentem vidit*, & modò ſuperiùs aſpicientem, modò *ad terram declinatam*, vati refert.

6. Et is, re cognitâ, ait; Sed hæc cornix jurat & cælum & terram, ſi tu velis, meas me recepturum boves.

7. *Mor.* *Hoc ſermone uti quiſpiam poterit adverſus virum furacem.*

170. *De Canibus.*

1. HAbens quidam duos canes, alterum venari docuit, alterum *domum ſervare.*

2. Cæterum ſi quando venaticus caperet aliquid, qui *domum cuſtodiebat*, particeps unà cum eo erat cœnæ.

3. Ægrè ferente autem venatico, & illi objiciente, quòd ipſe quotidie laboraret, ille nihil faciens ſuis nutriretur laboribus, reſpondens ipſe ait;

4. Non me ſed herum reprehende, qui non laborare me docuit, ſed *labores alienos comeſſe.*

5. *Mor.* Fabula ſignificat, adoleſcentes, qui nihil ſciunt, non eſſe reprehendendos, cùm eos parentes ſic educaverunt.

171. *De Marito, & Uxore.*

1. HAbens quidam uxorem, quæ *domeſticis omnibus inimica* erat, voluit ſcire an erga paternos domeſticos ità afficeretur.

2. Quapropter *cum rationabili prætextu* ad ſuum patrem ipſam miſit.

3. Paucis verò *poſt diebus eâ* reverſâ, rogavit quomodo adverſus illos habuiſſet?

4. Hæc verò cùm dixiſſet, Bubulci & paſtores *mè ſuſpectabant*, ad eum ait;

5. Sed, ô uxor, ſi eos odiſti qui manè greges agunt, ſerò autem redeunt, *quid ſperare oportet in iis, quibuſcum toto converſaris die?*

6. *Mor.* Fabula ſignificat, ſic *ſæpe ex parvis magna, & ex manifeſtis incerta cognoſci.*

172. *De Hœdo, & Lupo.*

1. HOedus derelictus à grege, perſequente lupo, converſus ad eum dixit;

2. *O woolf, because I beleive I am like to be thy meat,* that I may die merrily, do thou pipe first, that I may dance.

3. Now *when the woolf piped, and the kid danced, the dogs, after they heard, ran after the woolf.*

4. *He turning to the kid, said,* I am rightly served in these things; *for it did not behoove me to play the piper, seeing I am a cock.*

5. Mor. *The fable signifieth, that they that neglect those things, which they are by nature fit for, and strive to exercise those things, which belong to others, do fall into misfortunes.*

173. Of the Crab, and the Fox.

1. AFter a *Crab fish had got up out of the Sea, he fed in a certain place.*

2. *As soon as a hungry Fox saw him, he came to him, and carried him away.*

3. *And he, when he was to be eaten, said,* But, I am rightly served, who, *when I am a sea-crab, would needs be a land-crab.*

4. Mor. *The fable signifieth, that men, who leaving their own employments, undertake those things which do not agree with them, are deservedly unfortunate.*

174. Of the Harper.

1. A Bungling Harper *singing in a house,* pargetted ove with lime, *as he used to do familiarly, and his voice echoing from over against him,* upon himself, was thought to have a very pleasant voice.

2. *And* being proud of this, *he thought, that he ought also* to adventure himself upon the theatre.

3. *But when he went to shew himself, and* sang very badly, *they* hissed him out, and stoned him away.

4. Mor. *The fable sheweth, That some Rhetoricians thus, that in the schools seem to be some-body, when they betake themselves to publick affairs,* are nothing worth.

175. Of the Thieves.

1. THieves *that went into a house, found nothing but a cock; and when they had taken him, they went away.*

2. *When he was to be killed by them, he intreated them to let him go, saying, that he did men good on the night time, by calling them up to their work.*

3. *But they said, Thou shalt the rather be killed for this; for, by calling them up, thou dost not suffer us to steal.*

4 Mor. *The fable signifieth,* that those things are most of all against naughty persons, which do honest men most good.

2. O lupe, quoniam credo me tuum cibum futurum, *nè injucundè moriar cane tibiâ primùm, ut saltem.*

3. Lupo autem canente tibiâ, atque hædo saltante, canes cùm audivissent, lupum persecuti sunt.

4. Hic conversus hædo inquit, *Meritò hæc mihi fiunt*; oportebat enim me, coquus cum sim, tibicinem non agere.

5. *Mor.* Fabula significat, qui ea *quibus naturâ apti sunt, negligunt*, quæ verò aliorum sunt exercere conantur, in infortunia incidere,

173. *De Cancro, & Vulpe.*

1. CAncer è mari cùm ascendisset, in loco quodam pascebatur.

2 Vulpes esuriens ut vidit, accessit, ac eum rapuit.

3. Ille devorandus, ait; Sed ego *condigna patior*, qui marinus cùm sim, terrestris esse volui.

4. *Mor.* Fabula significat, homines etiam qui *propriis derelictis exercitiis*, ut, *quæ nihil conveniunt, aggrediantur*, meritò infortunatos esse.

174. *De Citharœdo.*

1. CItharœdus rudis, in *domo calce incrustatâ*, familiariter ut solebat canens, & *contrà resonante in se voce, existimabatur valdè canorus esse.*

2. Verùm *elatus super hoc* cogitavit, & *theatro sese committere* oportere.

3. Profectus verò ad se ostendendum, cùm *malè admodum caneret, lapidibus ipsum explosum abigerunt.*

4. *Mor.* Fabula significat, sic ex Rhetoribus quosdam, qui in scholis videntur esse aliqui, cùm ad res publicas se conferunt, *nullius pretii esse.*

175. *De Furibus.*

1. FUres in domum quandam ingressi, nihil invenerunt, nisi gallum, atque hoc capto abierunt.

2. Hic ab eis occidendus rogabat, ut se dimitterent, dicens utilem esse hominibus noctu, eos ad opera excitando.

3. Hi verò dixerunt, Sed propter hoc tanto magis occidêris; illos enim excitando, furari nos non sinis.

4. *Mor.* Fabula significat, *ea maximè pravis esse adversa, quæ bonis sunt beneficia.*

176. Of the Crow, and the Raven.

1. A *Crow envying a Raven, because she foretold men things by way of augury, and was therefore believed, as foretelling things to come; when she had espied some travellers passing by, she went into a tree, and stood, and croaked very much.*

2. *And when they had turned about at the noise, and wondered, after they understood the matter, one said;*

3. O *Sirs, let us be gone hence, for it is a crow that croaked, and* she hath no skill in divination.

4. Mor. *The fable signifieth, that* just on this manner *also,* men that strive with their betters, besides that they come not near them to match them, *are worthy too to be laughed at.*

177. Of the Crow, and the Dog.

1. A *Crow sacrificing to Minerva, invited a Dog to his good cheer.*

2. *But he said to her, why dost thou spend thy sacrifices in vain?*

3. *For the goddesse so hateth thee, that she hath taken away credit from those auguries, which are properly belonging to thee.*

4. *To whom the crow said, I do this rather sacrifice to her, because of that; that she may be friends with me.*

5. Mor. *The fable signifieth, that many men are not afraid to do courtesies to their enemies, for lucre sake.*

178. Of the Raven, and the Serpent.

1. A *Raven wanting meat, as soon as she saw a Serpent sleeping in a sunny place, snatch'd him up as she flew.*

2. *When he had turned himself, and bitten her, the raven being ready to die, said;*

3. *Woe is me, poor wretch,* who have found such a commodity, that I am even undone by it.

4. Mor. *The fable is against a man, that* for the finding of a treasure, adventureth his life.

179. Of the Jack-daw, and the Pidgeon.

1. A *Jack daw, when she saw Pidgeons well fed in a* Pidgeon house, *made her self white, and went, that she might be partaker of the same meat,*

2. *And they, as long as she held her peace, thinking she had been a Pidgeon,* let her alone; *but when once, having forgot her self, she chattered, then her nature being discovered,* they pecked her away.

3. *And she being deprived of that meat, came again to the Jack daws: and they, when they knew her not, because of her colour, beat her away from their meat; so that* being desirous of two things, she obtained neither.

4. Mor.

176. *De Cornice, & Corvo.*

1. COrnix corvo invidens, quòd is per augùria hominibus vaticinaretur, ob idque crederetur uti futura prædicens, conſpicata viatores quoſdam prætereuntes, ivit ſuper arborem quandam, ſtanſque valdè crocitavit.
2. Illis verò ad vocem converſis & admiratis, re cognitâ, quidam inquit:
3. Abeamus heus nos, cornix enim eſt, quæ crocitavit, & *augurium non habet.*
4. *Mor.* Fabula ſignificat, *eodem modo & homines præſtantioribus certantes, præterquam quod non ad æqua perveniunt,* riſu quoque dignos eſſe.

177. *De Cornice, & Cane.*

1. COrnix *Minervæ* ſacrificans, canem invitavit ad epulas.
2. Ille verò ad eam dixit, Quid fruſtrà ſacrificia abſumis?
3. Dea enim adeò te odit, ut ex peculiaribus quoque tibi auguriis fidem ſuſtulerit.
4. Cui cornix, Ob id magis ei ſacrifico, ut reconcilietur mihi.

5. *Mor.* Fabula ſignificat, pleroſque ob lucrum non vereri inimicos beneficiis proſequi.

178. *De Corvo, & Serpente.*

1. COrvus cibi indigens, ut ſerpentem in *aprico* quodam *loco* dormientem vidit, hunc devolando rapuit.
2. Hic cùm ſe vertiſſet, atque momordiſſet ipſum, corvus moriturus dixit;
3. Me miſerum, qui *tale reperi lucrum, ex quo etiam pereo.*

4. *Mor.* Fabula in virum, qui *ob theſaurorum inventionem de ſalute periclitatur.*

179. *De Monedulâ, & Columbâ.*

1. MOnedula in *columbario quodam,* columbis viſis bene nutritis, dealbavit ſeſe, ivitque, ut ipſa eodem cibo impertiretur.
2. Hæ verò, donec tacebat, ratæ eam eſſe columbam, *admiſerunt*; ſed cùm aliquando oblita *vocem emiſiſſet,* tunc ejus cognitâ naturâ, *expulerunt percutiendo.*
3. Eaque privata eo cibo, rediit ad monedulas rurſum; & illæ, ob colorem, cùm ipſam non noſcerent, à ſuo cibo abegerunt, ut *diutius appetens, neutro poliretur.*

4. Mor. *The fable ſignifieth, that it behooveth us to be content with our own things, conſidering that* covetouſneſs, beſides that it doth not at all advantage one, doth oft-times bereave him of the goods which he hath.

180. Of the Jack-daw.

1. *When one had caught a Jack daw, and tied her foot with a thread, he gave it to his ſon.*

2. *She* not enduring to live amongſt men, *when* ſhe had got liberty a little, *fled away, and betook her ſelf to her neſt.*

3. *But when* the ſtring was hankled about the boughs, *ſhe being not able to flie away, ſaid with her ſelf, as ſoon as ſhe was ready to die?*

4. *Woe is me, poor wretch, who not enduring ſervitude with men,* have unawares deprived my ſelf of my life.

5. Mor. *The fable ſignifieth, that ſome men ſometimes, when they ſtrive* to free themſelves from mean perils, *do fall into greater.*

181. Of *Mercury.*

1. JUpiter *had* Mercury, *that he* ſhould compound the Receipt of a lie, *for all tradeſmen.*

2. *He, after it was brayed, and* made even according to weight, tempered *for* every one alike.

3. *And when after* none but the Taylor was left, there remained a great deal of the phyſick *in the morter, he took all the morter, and tempered it for him, and hence it came to paſs,* that all tradeſmen lie ſo, and Taylors moſt of all.

4. Mor. *The fable is againſt lying tradeſmen.*

182. Of *Jupiter.*

1. JUpiter, *after he had formed men, put all the affections into them, onely he forgot to put in Shame.*

2. *Wherefore* not having a way whereby to bring it in, *he had it* to go in, through the throng.

3. *But it,* taking it in ſnuff at *the firſt, refuſed; and when he preſſed the more upon it, it ſaid, Truly* I will go in on this condition, *if Love may not go in; but,* if it come in, I will go out as ſoon as I can.

4. *Hereupon it came to paſſe, that* all Whores are ſhameleſs.

5. Mor. *The fable ſignifieth, that* they that are in love are ſhameleſs.

183. Of *Jupiter.*

1. *When* Jupiter made a wedding, he feaſted all the living creatures; *and when the Tortoiſe onely came late, he wondred at the reaſon of her ſlowneſſe, and asked her, Why ſhe did not come to the feaſt?*

2. *When*

6. *Mor.* Fabula significat, oportere & nos nostris contentos esse, considerantes *avaritiam, præterquam quòd nihil juvet, auferre sæpe & quæ adsunt bona.*

180. *De Monedulâ.*

1. MOnedulam cùm quis cepisset, & pedem alligâsset filo, suo tradidit filio.

2. Hæc *non ferendo victum inter homines, ubi parùmper libertatem nacta est*, fugit, in suumque nidum se contulit.

3. *Circumvoluto* verò *ramis vinculo*, evolare haud valens, quum moritura esset secum loquebatur.

4. Me miserum, quæ apud homines non ferendo servitutem, *incautè me meâ vitâ* privavi.

8. *Mor.* Fabula significat, nonnunquam quosdam, cùm *se à mediocribus* student *periculis liberare*, in majora incidere.

181. *De* Mercurio.

1. JUpiter *Mercurio* jussit, ut artificibus omnibus *mendacii Medicamentum misceret*

2. Hic, eo trito, & *ad mensuram facto, ex æquo singulis miscet.*

3. Cùm verò *solo relicto sutore, multum superesset medicamenti*, totum acceptum mortarium ei miscuit; atque hinc contigit *artifices omnes mentiri, maximè verò omnium Sutores.*

4. *Mor.* Fabula in mendaces artifices.

182 *De* Jove.

1. JUpiter, formatis hominibus, omneis illis affectus indidit; solùm Impudere Pudorem oblitus est.

2. Quapropter *non habens undenam ipsum introduceret, per turbam ingredi*, eum jussit.

3. Hic verò primùm *indè prè ferens*, contrà dicebat; vehementiùs verò eo instante ait; Sed *ego sanè his ingredior pactis*, si Amor non ingrediatur; *sin ingrediatur, ipse exibo quàm primùm.*

4. Ex hoc sanè evenit, *omnia Scorta inverecunda esse.*

5. *Mor.* Fabula significat, *captos amore inverecundos esse.*

183. *De* Jove.

1. JUpiter *nuptias celebrans, omnia animalia convivio excipiebat*; solâ autem testudine tardè profectâ, admirans causam tarditatis, rogavit eam quamobrem ipsa ad cœnam non accesserat;

2. Cùm

2. *When she said,* I love my house, my house is best, *he was angry at her, and condemned her* to bear her house about, like a porter.

3. Mor. *The fable signifieth, that* many men choose rather to live sparingly by themselves, than deliciously with others.

184. Of the Woolf, and the Sheep.

1. A *Woolf being bitten by the dogs, and being very sore,* lay solitary.

2. *And when he wanted meat, he saw a sheep, and intreated her, that she would fetch him some drink out of a river that ran by; for, saith he, if thou wilt but give me some drink, I shall finde my self some meat*

3. *But she, after she apprehended the matter, said,* But, if I give thee drink thou wilt make use of me as thy meat.

4. Mor. *The fable is against a mischievous man, that* goeth about to catch others by his hypocrisie.

185. Of the Hares.

1. *THe Hares once making war with the Eagles,* called the Foxes to help them.

2. *But they said,* We would aid you, but that we know who you are, *and with whom ye fight.*

3. Mor. *The fable signifieth, that* they that strive with their betters, neglect their own welfare.

186. Of the Pismire.

1. THat which is now a Pismire, was once a man; *and he* minding his husbandry every day, *was not content with his own labours, but* stole his neighbours fruit also.

2. *Now Jupiter, being vexed at his covetousness, changed him into this living creature, which is called a Pismire.*

3. *But when he had changed his shape, he did not change his affection; for,* even until now, *he, going about the plowed fields,* fetcheth other folks labours, *and layeth them up for himself.*

4. Mor. *The fable signifieth,* that they that are naught by nature, though they very much alter their shape, do not alter their manners.

187. Of the Bat, and the Weesel.

1. *WHen the Bat fell on the ground, a Weesel caught her; and when she was to be killed,* she begged quarter.

2. *And when the Weesel said, she could not let her go, because she was naturally an enemy to all birds; she said, That she was not a bird, but a mouse; and so she was let go.*

3. After-

2. Cùm hæc dixisset, *Domus chara, domus optima*; iratus ipsi, damnavit, ut *domum bajulans circumferret.*

3. *Mor.* Fabula significat, *Heroſque homines eligere parcè potiùs apud ſe vivere, quàm apud alios lautè.*

184. *De Lupo, & Ove.*

1. LUpus à canibus morsus, & malè affectus, *abjectus jacebat.*

2. Cibi verò indigens, vitâ ove, rogabat ut potum ex præterfluente flumine sibi afferret; Si enim tu mihi, inquit, dederis potum, ego cibum mihi ipsi inveniam.

3. Illa, re cognitâ, ait, Sed, *si ego potum do tibi, tu ut cibo me uteris.*

4. *Mor.* Fabula in virum maleficum, *per ſimulationem inſidiantem.*

185. *De Leporibus.*

1. LEpores olim belligerantes cum aquilis, *invocarunt in auxilium vulpes.*

2. He autem dixerunt, Vobis auxiliaremur, *niſi ſciremus qui vos eſſis, & cum quibus præliamini.*

3. *Mor.* Fabula significat, eos, qui *cum præſtantioribus certant, ſuam ſalutem contemnere.*

186. *De Formicâ.*

1. *QUæ nunc formica, homo olim fuit; hic agriculturæ aſſiduè incumbens,* non erat propriis laboribus contentus, sed & *vicinorum fructus furripiebat.*

2. *Jupiter* autem indignatus hujus avaritiâ, transmutavit eum in hoc animal, quæ Formica appellatur.

3. Verùm cùm mutâsset formam, non & affectum mutavit: nam *uſque nunc,* arva circumeundo, *aliorum labores furripit,* & sibi recondit.

4. *Mor.* Fabula significat, *naturâ pravos, etſi maximè ſpeciem transmutaverint, mores non mutare.*

187. *De Veſpertilione, & Muſtelâ.*

1. VEspertilio in terram cùm cecidisset, à mustelâ capta est & cùm occidenda foret, *pro ſalute rogabat.*

2. Hâc verò recente, non posse ipsam dimittere, quòd naturâ volucribus omnibus inimica foret, ait, Non avem sed murem esse, & sic dimissa est.

3. Postrem

3. *Afterwards also when she had fallen down again, and was caught by another weesel, she intreated that she might not be worried.*

4. *And when this weesel said, that she was an enemy to all mice, she said, I am, not a mouse, but a bat; and so she was let go again: And thus it came to passe, that having changed her name twice,* she got quarter.

5. Mor. *The fable signifieth, that we ought not* alwaies to stand in the same things, *considering, that they that* are changed according to the times, *do for the most part avoid danger.*

188. Of the Travellers.

1. *Passengers travelling by the sea side, went into a cave, and there seeing* loppings of trees *floating a great way off, they thought it had been a great ship; wherefore they waited, as if she had been ready to land.*

2. *But when the trees were brought nearer by the winde, they did not think they saw a ship any more, but a boat*

3. *And when they were brought to them, when they saw they were trees,* they said one to another, *How did we, to no purpose, wait for that which is nothing?*

4. Mor. *The fable signifieth, that some men, who on a suddain seem to be terrible,* are found to be of no worth, *when* they come to try them.

189. Of the wild-Asse.

1. *A Wilde Asse having seen a tame asse in a sun shine place, went to him, and said, He was happy, both* in the plight of his body, *and the getting of his meat*

2. *But afterwards, when he saw him bearing burdens, and* the asse-driver *following behind him, and* beating him with sticks, *he said;*

3. *But I shall no more think thee happy; for I see, that thou hast not thy felicity, without great miseries*

4. Mor. *The fable signifieth, that* those gains are not to be envied, which dangers and miseries attend.

190. Of the Asses.

1. *THe Asses once sent ambassadours to* Jupiter, *to beg releasment from their labours, because they bare burdens every day, and were tired*

2. *And he being desirous to show them, that it could not be, said, That they should be therefore freed from their labours, when they had* pissed a flood.

3. *But they, thinking that he spake true,* ever since then, and untill now, *where they see the stale of other asses, stand there round about it, and pisse.*

4. Mor. *The fable signifieth, that* that which is fatal, is incurable with any one.

3. Postremò autem cùm iterum cecidisset, & ab aliâ capta mustelâ, nè voraretur, orabat.

4. Hac autem dicente, cunctis inimicam esse muribus; hæc, Non mus, sed vespertilio sum, dicebat, & rursus dimissa est; atque ita evenit bis mutato nomine *salutem consecutam fuisse.*

5. *Mor.* Fabula significat, neque nos *in eisdem semper esse* oportere, considerantes eos, qui *ad tempus mutantur*, plerumque pericula effugere.

188. *De Viatoribus.*

1. VIatores secundum littus quoddam iter facientes, iverunt in speluncam quandam, & ibi conspicati *sarmenta* procul natantia, navem esse magnam existimârunt, quamobrem expectaverunt, tanquam appulsura ea esset.

2. Cùm verò à vento lata *sarmenta* propiùs forent, non navim ampliùs, sed scapham videre videbantur.

3. Advecti autem illis, cùm sarmenta esse vidissent, *inter se dixerunt*, Ut nos igitur frustrà quod nihil est, expectabimus?

4. *Mor.* Fabula significat, nonnullos homines, qui *ex improviso* terribiles esse videntur, *cùm periculum feceris, nullius esse pretii* inveniri.

189. *De Asino sylvestri.*

1. ASinus sylvestris asino viso domestico in loco quodam aprico, profectus ad ipsum, beatum dicebat, & *corporis habitudine* & cibi perceptione.

2. Deinde verò cùm vidisset eum ferentem onera, & *agasonem* retrò sequentem, & *baculis ipsum percutientem*, ait:

3. Ast ego non ampliùs beatum te existimabo; video enim non sine magnis malis habere te felicitatem.

4. *Mor.* Fabula significat, *non esse amulanda lucra in quibus insunt pericula & miseriæ.*

190. *De Asinis.*

1. ASini olim, propterea quòd assiduè onera ferrent, & fatigarentur, legatos miserunt ad *Jovem*, *solutionem laborum* petentes.

2. Hic autem *ostendere ipsis volens*, *id non fieri posse*, ait, Tunc eos liberatum iri laboribus, cùm *mingendo fluvium fecerint*

3. At illi eum verum dicere existimantes, *ex illo & nunc usque*, ubi alio-rum urinam viderint, illicipsi circumstando mingunt.

4. *Mor.* Fabula significat, *amicuique quod fatale est, incurabile esse.*

191. Of the Aſſe, and the Fox.

1. AN *Aſſe being* clad in a lion's skin, *went up and down, frighting the other brute beaſts.*

2. *And when he ſaw a fox, he endeavoured alſo to affright him.*

3. *But he* (for he hapt to hear his voice) *ſaid unto him, Know for certain, that I alſo* had been afraid, but that I heard thee bray.

4. Mor. *The fable ſignifieth, that* ſome unlearned men, that ſeem to be ſomebody to ſtrangers, are confuted by their own talkativeneſſe.

192. Of the Aſſe, and the Frogs.

1. AN *Aſſe that carried wood, went through a marſh ground.*

2. *And having ſlipt, after* he fell, and was not able to get up again, *he lamented and groaned.*

3. *Now the frogs that were in the fen, when they heard his groans, ſaid to him:*

4. *O thou aſſe,* what wouldſt thou do, if thou hadſt been here ſo long as we, *ſeeing thou takeſt on ſo, becauſe thou haſt but fallen a little?*

4. Mor. *Any one may uſe this ſaying, againſt a ſloathful perſon, who is* troubled for any little pains; whereas he undergoes greater with eaſe.

193. Of the Aſſe, and the Raven.

1. AN Aſſe with a galled back, *fed in a meadow ground.*

2. *And when a Raven lighted upon him, and* pecked his ſore, *the aſſe brayed, and kicked.*

3. *But as the Aſſe-driver ſtood a good way off, and laughed; a woolf paſſing by, ſaw him, and ſaid:*

4. *Woe is me, poor woolves,* whom if he do but ſee, he runneth after; *but,* he ſtands and laughs at this aſſe.

5. Mor. *The fable ſignifieth, that* knaviſh perſons are known, if they do but peep.

194. Of the Aſſe, and the Fox,

1. AN *aſſe and a fox* having aſſociated themſelves together, *went abroad a hunting.*

2. *And when a lion met them, the fox ſeeing the danger at hand, went to the lion, and promiſed, that he would deliver the aſſe to him,* if he would promiſe him his pardon.

3. *Who, when he had ſaid, he would let him eſcape, he drew on the aſſe, and made him* to fall into *certain* toils.

4. *But the lion ſeeing, that the aſſe could not get away, firſt caught the fox, and ſo*

191. *De Aſino, & Vulpe.*

1. ASinus *indutus pelle leonis* vagabatur, reliqua bruta perterrendo.

2. Cæterùm viſâ vulpe, tentavit & hanc preterrefacere.

3. Hæc autem *(caſu* enim *ipſius vocem audiverat)* ad ipſum ait, *Compertum habeto*, quòd & *ego timuiſſem, niſi rudentem audiviſſem.*

4. *Mor.* Fabula ſignificat, *nonnullos indoctos, qui iis, qui extrà ſunt, aliquò eſſe videntur, ex ſuâ lingua citate redargui.*

192. *De Aſino, & Ranis.*

1. ASinus ligna ferens, pertranſibat paludem quandam.

2. Lapſus autem, ut *decidit, nec ſurgere poſſet*, lamentabatur, ac ſuſpirabat.

3. Ranæ autem quæ erant in palude, auditis ſuſpiriis;

4. Heus tu, dixerunt, & *quid faceres, ſi tanto hic tempore, quanto nos, fuiſſes*, cùm quia pululum cecidiſti, ſic lamenteris?

5. *Mor.* Hoc ſermone uti quiſpiam poterit in virum ſignem, qui *ob minimos quoſque labores triſtatur, cùm ipſe majoribus facilè reſiſtat.*

193. *De Aſino, & Corvo.*

1. ASinus *ulcerato dorſo*, in prato quodam paſcebatur.

2. Corvo autem inſidente ei, & *ulcus percutiente*, aſinus rudebat ac ſaltabat.

3. Sed agaſone procul ſtante, ac ridente, lupus præteriens, ipſum vidit & dixit:

4. Miſeri nos, *quos ſi tantùm viderit perſequitur, huic autem & arridet.*

5. *Mor.* Fabula ſignificat, *maleficos homines ſi tantùm appareant, dignoſci.*

194. *De Aſino, & Vulpe.*

1. ASinus & Vulpes, *initâ inter ſe ſocietate*, exiverunt ad venationem.

2. Leo verò cùm occurriſſet ipſis, vulpes imminens periculum videns, profecta ad leonem, traditurum ei aſinum pollicita eſt, *ſi ſibi impunitatem promiſerit.*

3. Qui cùm dimiſſurum eam dixiſſet, illa, adducto aſino, *in caſſes quoſdam* ut *incideret*, fecit.

4. Sed leo videns illum fugere minimè poſſe, primùm vulpem comprehendit,

ſo afterwards turned to the Aſſe.

5. Mor. *The fable ſignifieth, that* they that betray their fellows, do oft times alſo undo themſelves unawares.

195. Of the Hen, and the Swallow.

1. A *Hen having found a ſnake's eggs*, kept them carefully, *and* hatched them.

2. *But when a Swallow ſaw her, ſhe ſaid, O thou mad hen, why doſt thou cheriſh theſe things, which, when they have grown up,* will do thee the firſt injury?

3. Mor. *The fable ſignifieth, that* a naughty nature is alwaies ready to do miſchief, though it have the greateſt courteſies that can be done to it.

196. Of the Camell.

1. WHen *the Camell was firſt ſeen, men were affrighted with him, and being* aſtoniſhed at his bigneſs, *ran away.*

2. *But when* in proceſs of time, *they underſtood his gentleneſs,* they adventured ſo far, *as that they went to him.*

3. *And perceiving a little after, that there was no gall in the beaſt, they were* ſo much the more ſcornfully, *as to put* a bridle on him, *and gave him to children to lead.*

4. Mor. *The fable ſignifieth, that things that are terrible, become contemptible by cuſtome.*

197. Of the Serpent.

1. A *Serpent being trod under foot by many men, complained to* Jupiter.

2. *And* Jupiter *ſaid to him, if thou hadſt ſtung him that firſt trod upon thee,* the next would not have adventured to do it.

3. Mor. *The fable ſignifieth, that* they that withſtand thoſe that firſt ſet upon them, become terrible to others.

198. Of the Pidgeon.

A *Pidgeon* being thirſty, *as ſoon as ſhe ſaw* a pot of water painted *in a place,* thinking it was ſo indeed, *and* being carried on with a full ſwoop, dash'd her ſelf againſt the board, *before ſhe was aware,* inſomuch, *that, her wings being broken,* ſhe fell to the ground, *and was caught by* one of them that came by.

2. Mor. *The fable ſignifieth, that* ſome men, through too much earneſtneſs, ſetting upon things unadviſedly, undo themſelves.

159. Of

hendit, deinde ſic ad aſinum verſus eſt.

5. *Mor.* Fabula ſignificat, eos *qui ſociis inſidiantur, ſæpe & ſe ipſos neſcios perdere,*

195. *De Gallinâ, & Hirundine.*

1. GAllina ſerpentis ovis inventis, *diligenter calefacta excludit.*

2. Hirundo autem, cùm eam vidiſſet, ait; O demens, quid hæc nutris, quæ cùm excreverint, *à te primâ injuriam auſpicabuntur.*

3. *Mor.* Fabula ſignificat, *implacabilem eſſe pravitatem, licet afficiatur maximis beneficiis.*

196. *De Camelo.*

1. CUm primùm viſa eſt Camelus, homines perterriti, & *magnitudinem admirati* fugiebant.

2. Ubi verò *procedente tempore* cognoverunt ipſius manſuetudinem, *confuſi ſunt eò uſque* ut eam accederent.

3. At intellecto paulò pòſt, belluæ non ineſſe bilem, *eò contemptiùs* ière ut *frana ei imponerent*, & pueris agendam traderent.

4. *Mor.* Fabula ſignificat, terribiles res conſuetudine contemptibiles fieri.

197. *De Serpente.*

1. SErpens a multis hominibus peſſundatus, *Jovem* poſtulavit.

2. *Jupiter* autem ad eum dixit. Si, qui prior conculcavit, pupugiſſes, *nequaquam id facere ſecundus aggreſſus fuiſſet.*

3. *Mor.* Fabula ſignificat, *eos, qui priùs invadentibus reſiſtunt, aliis formidoloſos fieri.*

198. *De Columbâ.*

1. COlumba *ſiti correpta*, ut vidit in quodam loco *poculum aquæ depictum verum vaſa*, atque *multo elata impetu*, inſcia *in tabulum offendit; uſque adeò*, ut & pennis ipſius perfractis *in terram decideret*, atque *à quodam occurrentium* caperetur.

2. *Mor.* Fabula ſignificat, nonnullos homines *ob vehementes alacritates inconſulto res aggredientes, injicere ſe in perniciem.*

199. Of the Pidgeon, and the Crow.

1. A *Pidgeon being kept in* a dove-coat, *was* proud of her fruitfulneſs.

2. *But a crow, when ſhe heard her, ſaid, O thou* (*Pidgeon*) forbear to boaſt of this; *for, the more thou breedeſt, the more ſorrow thou increaſeſt.*

3. Mor. *The fable ſignifieth, that they are the moſt miſerable of all ſervants, that* have many children in their ſervitude.

200. Of the Rich-man.

1. A *Rich-man having two daughters, when the one was dead, hired* mourning women.

2. *And when the other daughter ſaid, How wretched are we, which know not how to lament, to whom the mourning pertaineth; but theſe that are* nothing akin, *wail ſo very much?*

3. *Her mother ſaid, Daughter, do not wonder if theſe take on ſo, for* they do it for monies ſake.

4. Mor. *The fable ſignifieth, that ſome men out of covetouſneſſe, are not aſhamed* to gain by other men's calamities.

201. Of the Shepheard..

1. A *Shepheard, having driven his ſheep into* a groave of oaks, *laid his coat under an oak, and went up into it, and* beat down the acorns.

2. *And the ſheep, as* they ate the acorns, *ate up his cloaths too at unawares.*

3. *But when the ſhepheard was come down, and* ſaw that which was done.

4. *O ye moſt naughty living creatures, ſaith he, ye afford fleeces and cloathes for others, and filch away even my coat from me, which feed you.*

5. Mor. *The fable ſignifieth that many men out of madneſſe, do kindneſſes to thoſe, that nothing belong to them, and* do miſchief to thoſe of their own houſe.

202. Of the Neat-heard.

1. A *Neat heard feeding* a heard of cattle, *loſt a calf; and looking up and down all the deſart,* he ſpent much time in ſeeking it.

2. *When he could find nothing, he vowed to* Jupiter, *that if he would but ſhew him the thief which had taken his calf, he would ſacrifice a kid to him.*

3. *But as he went into an oak-groave, he found his calf to be devoured by a lion.*

4. *Then* trembling, and ſore agaſt, *he* lifted up his hands towards heaven, *and ſaid:*

5. *O maſter* Jupiter, *I promiſed that I would give thee a kid, if I might find the thief; and* now I engage to ſacrifice a bull *to thee, if I may* eſcape his hands.

6. Mor *The fable is againſt unfortunate men, who, whilſt they want any thing, pray that they may find it; and when they have found it, ſeek to be ſhut of it.*

203. Of

199. *De Columbâ, & Cornice.*

1. COlumba in *columbario* quodam nutrita, *fœcunditate superbiebat.*
2. Cornix verò, eâ auditâ, ait, Heus tu, *desine hâc re gloriari*; nam, quò plures paris, eò plus mœroris accumulas.
3. *Mor.* Fabula significat, ex famulis quoque, eos esse infelicissimos, qui *in servitute multos filios facium.*

200. *De Divite.*

1. DIves duas habens filias, alterâ mortuâ, *præficas* conduxit.
2. Cum verò altera filia dixisset, Ut nos miseræ, ad quas pertinet luctus, lamentari nescimus; hæ verò *non necessariæ* sic vehementer plangunt?
3. Mater ait, Nè mirare fili, si hæ ità lamententur, nam *mercedis gratiâ id agunt.*
4. *Mor.* Fabula significat, nonnullos homines ob avaritiam, non vereri *alienis calamitatibus quæstum facere.*

201. *De Pastore.*

1. PAstor actis in *quercetum* quoddam ovibus, stratâ sub quercu veste, ascendit, & *fructum decutiebat.*
2. Oves verò *inter edendum glandes*, nescix & vestes unà devorârunt.
3. At cùm pastor descendisset, & *quod erat actum vidit.*
4. O pessima, ait, animalia, vos cæteris vellera ac vestes præbetis, à me verò qui vos nutrio, & vestem surripitis.
4. *Mor.* Fabula significat, plerosque homines ob dementiam eos, qui nihil ad se attinent, beneficio afficere; & *in domesticos mala operari.*

202. *De Bubulco.*

1. BUbulcos *armentum taurorum* pascens, amisit vitulum; lustrando omnem solitudinem, *indagando moram traxit.*
2. Ubi invenire nihil potuit, precatus est *Jovem*, si furem, qui vitulum cepit, ostenderit, hœdum in sacrificium oblaturum.
3. Cæterum proficiscens in quercetum quoddam, invenit à leone devorari vitulum.
4. *Trepidus* igitur *& perterrefactus, elevatis manibus suis in cælum* ait,
5. O domine *Jupiter*, promiseram tibi hœdum me daturum esse, si furem invenirem; nunc *taurum* tibi *recipio sacrificaturum*, si *hujus manus effugere.*
6. *Mor.* Fabula in homines infortunatos, qui dum quippiam amiserint, precantur ut inveniant; cùm invenerint, *quærunt effugere.*

203. Of the Eagle.

1. AN *Eagle sat upon a Rock*, ready to catch a hare.
2. *But one hit her* with an arrow, *which went into her, but* the notch with the feathers stood before her eyes; *which when she saw, she said*:
3. *And* this is another grief to me, *that I must die by my own feathers.*
4. Mor. *The fable signifieth, that* it is a hard case, *when one is* endanged by his friends.

204. Of the Worm, and the Fox.

1. A *Worm that was hid under the dirt, said to all the living creatures, I am a Physician*, well skild in Physick, such a one as Pæon, *the god's Physician.*
2. *And how quoth the Fox, seeing thou curest others, dost thou not cure thy self, being lame?*
3. Mor. *The fable signifieth, that* unless experience be forth-comming, all talking is to no purpose.

205. Of the Hen, that laid golden Eggs.

1. ONe *having a Hen that laid golden Eggs, supposing that* a masse of gold *was in her, found her, when she was killed, to be like other hens.*
2. *This man hoping to find much wealth*, was deprived even of that little.
3. Mor. *The fable signifieth, that one must be content with what he hath, and* avoid unsatiablenesse.

206. Of the Woolf, and the old-Woman.

1. A *Hungry Woolf* went about, seeking meat.
2. *And going to a certain place, he heard a little child crying, and an old-woman saying to it*, Give over crying; *or if not, I will give thee* within this hour *to the woolf*
3. *The woolf therefore thinking, that the old woman spake in earnest*, expected till the hour was neer spent.
4. *But when the evening was come, he heard the old-woman again*, speaking fair to the child, *and saying*:
5. *If the woolf come hither, We will kill him, child.*
6. *When he heard these things, the woolf said, as he went, In this cottage*, they say one thing, and do another.
7. Mor. *The fable is against men*, whose deeds are not answerable to their words.

207. Of

203. *De Aquilâ.*

1. SUper petrâ aquila sedebat, *leporem, captura.*
2. Hanc autem quidam *percussit sagittâ*, quæ intra ipsam ingressa est, sed *crena cum pennis ante oculos Habat* 3 quam cùm vidisset, aiebat:
3. Et *hoc mihi altera mœstitia* quòd propriis pennis peream.
4. *Mor.* Fabula significat, *durum esse*, cùm quis *à suis pericula patiatur.*

204. *De Verme, & Vulpe.*

1. *QVi sub cœno celabatur* vermis, super terram egressus dicebat omnibus animalibus, Medicus sum, *medicaminum doctus, qualis est Pæon* deorum medicus.
2. Et, Quomodo, ait vulpes, alios curans, teipsum claudum non curas?
3. *Mor.* Fabula significat, *nisi præstò experientia fuerit, omne verbum inane esse.*

205. *De Gallinâ, auriperâ.*

1. GAllinam quis habens ova aurea parientem, ratus intra ipsam *auri massam* inesse, occisam aliis gallinis similem reperit.
2. Hic multum sperans invenire divitiarum, & *exquisillis privatus est.*
3. *Mor.* Fabula significat, oportere contentum esse præsentibus, & *fugere inexplebilitatem.*

206. *De Lupo, & Vetulâ.*

1. LUpus esuriens *circuibat quærendo cibum.*
2. Profectus autem ad locum quendam audivit lugentem puerulum, eique dicentem anum; *Desine plorare*; sin minus, *hâc horâ* tradam te lupo.
3. Ratus igitur lupus seriò loqui aniculam, *expectabat ad multam horam.*
4. Sed cùm advenisset vespera, audivit rursus *blandientem puerulo*, ac dicentem.
5. Si venerit lupus huc, Interficiemus eum, fili.
6. His auditis lupus eundo dicebat, in hoc tugurio *aliud dicunt, aliud faciunt.*
7. *Mor.* Fabula in homines, *quorum facta verbis non respondent.*

207. Of the Gnat, and the Lion.

1. A Gnat comming to a Lion, said, I am neither affraid of thee, neither art thou stronger than I.

2. Dost thou think that I have lesse strength, because thou rendest with thy paws, and biteſt with thy teeth?

3. This a woman can do, that fighteth with a man.

4. But I am far stronger than thee.

5. And if thou wilt, let us come to the fight.

6. And when she had sounded her trumpet, the gnat stuck upon him, biting his snout, the hair about his nostrils.

7. Now the lion tare himself with his own paws, till he was vexed.

8. But the gnat, when she had overcome the lion, after she had sounded her trumpet, and sung a song of triumph, flew away.

9. But when she was to be devoured, being intangled in a spider's web, she lamented, that she, having fought with the strongest, should be killed by a spider, a mean kind of living creature.

10. Mor. The fable is against those, that vanquish great ones, and are vanquished by little ones.

THE END.

207. *De Culice, & Lione.*

1. CUlex accedens ad leonem ait, Neque timeo te, neque fortior me es.

2. Minus mihi ad esse virium ideo existimas, quòd *laceres unguibus*, & dentibus mordeas.

3. Hoc & fœmina cum viro pugnans facit.

4. Ego verò longè sum te fortior.

5. Si verò vis, veniamus ad pugnam.

6. Et cùm *tubâ cecinisset*, culex inhasit mordens circa nares ipsius læves genas.

7. Leo autem propriis unguibus dilaniavit seipsum; donec indignatus est.

8. Culex autem, victo leone, cum sonuisset tubâ, & *epinicium cecinisset*, evolavit.

9. Aranea verò vinculo implicitus cùm devoraretur, lamentabatur, quòd cum maximis pugnans, à vili animali aranea occideretur.

10. *Mor.* Fabula in eos, qui prosternunt magnos, & à parvis prosternuntur.

FINIS.